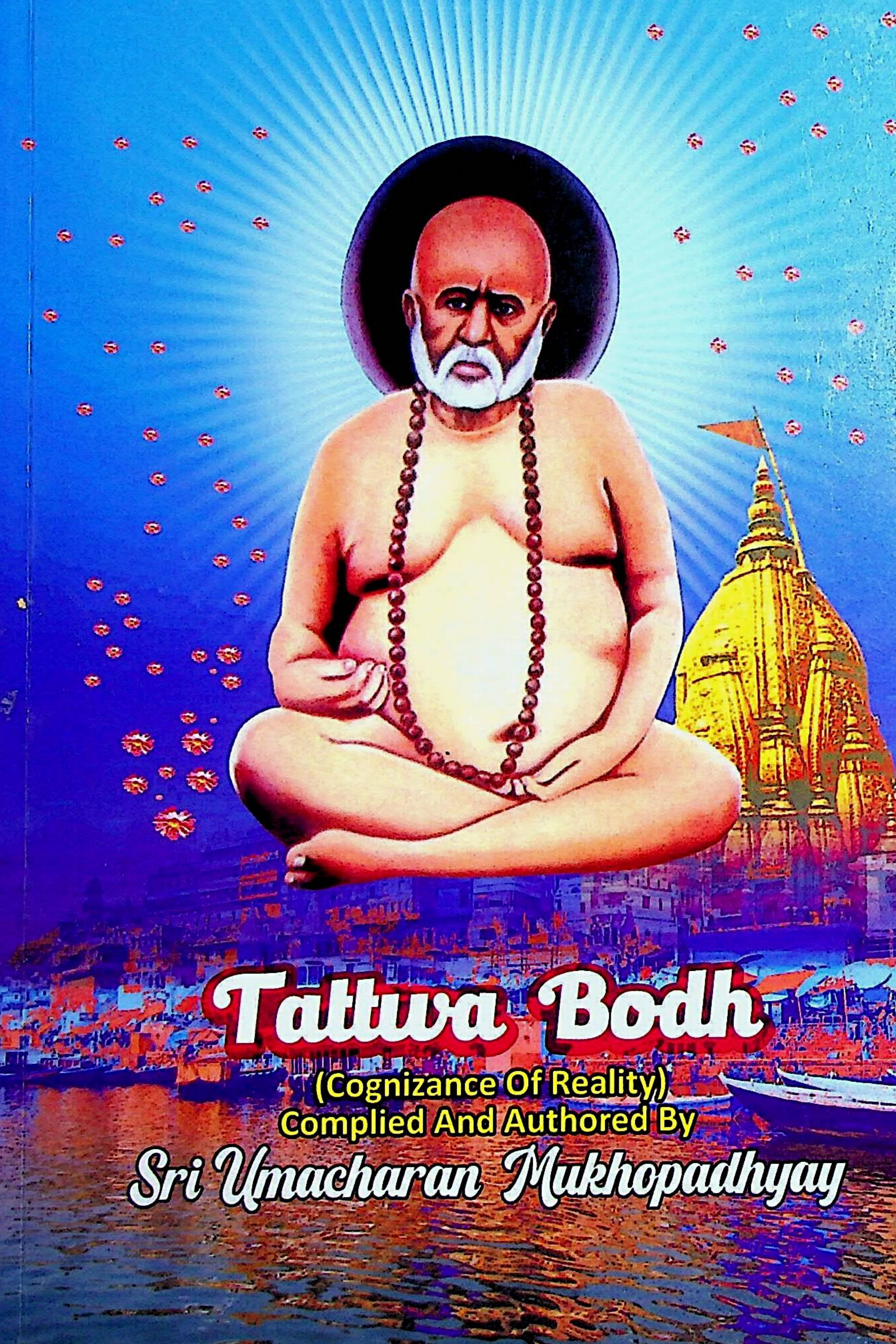

Tattwa Bodh

(Cognizance Of Reality)

Complied And Authored By

Sri Umacharan Mukhopadhyay

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(Cognizance Of Reality)
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SRI UMACHARAN MUKHOPADHYAY
Baansaberiya, Hoogly , West Bengal

Translated From The Bengali Text
By
PROFESSOR R. L. BHATTACHARJEE
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TATTWA BODH

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भारतीय कॉपीराइट कानून के अनुसार सर्वाधिकार प्रकाशक के अधीन सुरक्षित हैं। किसी भी प्रकार से पुस्तक के सम्पादन, आंशिक या पूर्ण रूप से किसी पुस्तक या समाचार पत्र में मुद्रण के लिए प्रकाशक की अनुमति लेना आवश्यक है। ऐसा न करने वाले को कानूनी कार्रवाई का समना करना होगा।

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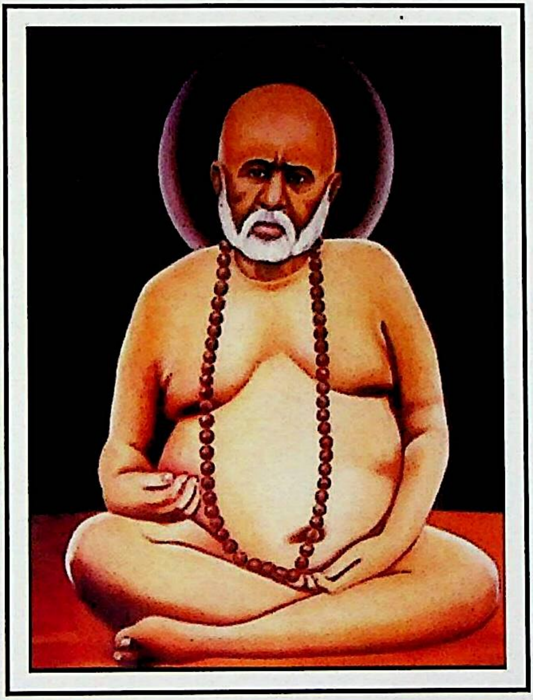

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भूमानन्द स्वरूपाय तैलंग स्वामीने नमः ।।

INTRODUCTION

Everybody is indebted to the great personalities (saints, sages and yogis). There is no need of any special mention that this unlettered person (the compiler) is specifically indebted to them. It is very difficult to find a really great person who is actually the knower of the SUPREME PRINCIPAL (GOD). If by chance, one happens to meet him, the very one, is not allowed to sit by him; if even one is allowed to have a seat near him, would not have cordial talks; and notwithstanding, if even some words are exchanged, he would not deliver any precept or method of salvation. But when with diligence and determination, one sticks to him whole heartedly, in that case the very sage definitely showers his mercy on the seeker.

I being a very small person, the kind of work which I have taken up, if equated to my bragging, may not be exaggeration. I, myself an unqualified person trying to bring this book to the readers is a daunting work. With great effort and trouble, exhaustion and perseverance all these invaluable subject matters have been compiled and is given the shape of a book.

There was a time, when the descendants of Aryan Race, with great zeal, regard and piety followed the great path of spiritual knowledge of their ancestors, but with the change of time, people becoming more and more materialistic, not only lost the spirit and practice of the great Sanatan Dharma, but also moved towards religious and spiritual degradation and neglect even of the 'self'. However, the revival of this ancient store of religious and spiritual knowledge and practice, has started again with great enthusiasm and love, I Hope, this small contribution from my side, in the form of this book, would be received by the readers with all love and affection.

– The Compiler/Author

FOREWORD

This book is a collection of 'terminologies' often used in religious, yogic, philosophy and metaphysical discourses compiled by Shri Umacharan Mukhopdhyay was himself a renowned yogi of his time. The original Book is in Bengali, which has been translated now into English. I have tried to use a very simple English language, understandable to the readers from all walks of life. In many places I have intentionally avoided repeat, and in some places the whole format has been changed in order to make the explanation or the meaning of the terminology easy and grasping.

Hope this effort would prove beneficial for those who are interested in Indian, yoga, philosophy, metaphysics and mysticism. I extend my heartfelt thanks to Dr Ratna Tiwari whose sincere efforts and interest made this possible, and to all those who are associated with this work. I am also thankful to the publisher for taking pains to publish the book on time.

My deepest regards to all the sages and saints of our Sanatan Dharma whose contribution from time to time has had been enriching the store of Ancient most Religion and philosophy; may their blessings bring peace to all in the world over.

Prof. Rathindra Lal Bhattacharjee
VARANASI – 221010

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Part one
UNIVERSE OR THE WORLD
(Vishwa ba Jagat)

The entire earth is known as world. It is necessary to know in what way, it came to existence. First, what is called 'dot or Iota'? That which has its existence, but cannot be divided further into parts, that is known as 'point or dot'. DOTS collectively is called noble thing. The combination of Dots collectively is called extensive (VISHAAL) or 'noble substance'; again, the finest of the fine point of this great substance is known as 'dot or Bindoo'. The world has been created by the mingling of 'atoms' of the 'Panchabhoot' – the five elements (earth, water, fire, sky, air) and 'kaaal'—time, together; that is, this vast world has been created by mingling together the atoms of earth, water, fire, air, sky and time. Where ever you cast your eyes, on whatever thing you apply your intelligence, only two things can be discerned, one is 'chit'—spiritual cognition or perception, and the other, 'gross'- 'achit'. 'Chit' in the form of knower, and 'achit' in the form of an object to be known; 'chit' as 'bhokta' – in the form of enjoyer, and 'achit' in the form of an object to be enjoyed. 'chit' is 'sat' i.e., it is changeless, therefore, lacking in providing results; ever and forever its state remains the same; therefore, it is indestructible, and that is why, it is 'sat' — Real and Omnipresent. And 'achit' deviates from its natural state, it is prone to aberration, and so it changes into results; therefore, it is destructible and 'asat' – which is not real or Omnipresent. Therefore, this being the cause, the universe is nothing else but the sum total of the ever continuum of souled (charged) dots.

If the top of a hair is divided into hundred parts, and then one part of it, is divided into thousand parts, and then again, taking one part from these thousand parts and dividing it into two halves, this way the obtained fine part, is the very finest of the fine; in the same way, the Conscious Supreme Being is also finest of the fine matter. Sublime Conscious Brhama – The Omnipresent God, is the Sublime Conscious Brhama together with conscious dots. Since the universe is the evolution of the One Consciousness alone, when that extensive consciousness is the sum total of dots, so then, the world too is the sum total of Bindoo – dots.

Further, that which has sound but is not audible, has touch but can not to be felt, has beauty but can not to be seen, has juice but can not to be tasted, has odor but can not to be smelt, the base which is like this, that is known as 'Shaktibindoo'—the point(dot) seat of power. Suppose you are doing a work, and after two hours you felt tired. Why have you felt tired? Working for about five minutes, you did not feel tired. Its reason is that working for two hours; the amount of 'Shaktibindoo' (the iotas of power), which was spent, that much power was not spent within five minutes in the beginning; every second, power is decreasing iota by iota, had it been not so, why then after two hours tiredness was felt? Therefore, on the basis of this, it can be assumed that power was decreasing every moment; but it was not experienced in the first five minutes but after two hours' time, it was felt. The iotas of power did not decrease at once, neither tiredness was felt at once; dot by dot, iota by iota it decreased, but it was felt in the cognizance after two hours. Children do not become powerful at once; gradually obtaining power iota by iota, they become specifically strong; having grip over power is greatness. There is less juice in a small mango and more in the bigger one; the reason of it is that the amount of juice-drops as many is there in it, so many is not there in a small mango; the smallness or bigness of a mango depends on the count of juice drops. Whatever is there in this cosmos, every- thing is like this only. This is known as the "Bindoo Bibhaag" of "Shakti" – division of power as dot or iota.

That, which is the last divided portion in Nature, — and cannot be further divided, that which is the last limit of the division, that very part is the ‘atom’. Every matter is dividable. The very last portion of “Shakti” – the power, is “Bindoo”. Since The last portion of ‘Prakriti’ – Nature, is ‘Paramanu’, therefore, “Bindoo - dot” and ‘Paramanu – Atom’ are the same thing; because “Shakti – power” and ‘Prakriti – Nature’ are the same thing. The world is the mass of ‘atoms’. The huge mountains have been built by the accumulation of particles of earth, big oceans have come into existence by the accumulation of drops of water, the massive sun is the accumulation of the iotas of energy. Now, since the entire universe is nothing except the evolution of energy, and when that energy is the accumulation of energy only, then this world too is the mass of energy only.

Since the world is the evolution of energy, so the world is the sum total of the iotas of “Saattwik”—‘Pure’, “Rajsik”—‘Royal, full of activity and “Taamasik” – slothful. In this world, sound, touch, beauty, sap, and odor etc. are the mass of iotas. Earth, water, energy, air, and ether too are the mass of iotas. “Kaalaa” is the addition of dots; iotas of kaalaa added together make a “Kaashtha”, iotas of “Kaashtha” make one “Anupal”; like this, “Bipal”, “Pal”, “Danda”, “Prahar” all are the mass of ‘Bindoo”; therefore, number of “Bindoos” with “Viyom” make “Mahaviyom”; hence, “Mahaviyom” is the mass of “Bindoos”. In the same way, the world and the creation is made up of by adding up “Bindoos”.

Naturally therefore, the universe is full of "Bindoos" — and the world is nothing else but the mass of "Bindoos".

Whatever thing comes to existence, its stay, development, result, change, decrease and destruction is inevitable. Except soul, all other things are result oriented. Nobody can remain without work, whether conscious or unconscious, whether immobile or mobile, whether stationary or in motion, whether metropolis or huge dense forest, whether ocean or mountain, the entire universe up to insects and worms, no one can live without activity. The quality of activity is spread worldwide; through the quality of activity in nature, everybody compulsively has to work. Nobody can live without work; this is the command of Goddess Nature. Around you, you see that all inanimate objects are compulsively active continuously in their own way; in the inanimate world the activity of attraction and repulsion is going on continuously; there is no break even for a fraction of a second; whether willingly or unwillingly, whether independently or under pressure, from the smallest insect up to human beings, nobody can live without work, — This is the will of Mahamaya-Aadya Shakti; this way, the world is ever active.

Since the world is in motion and active, therefore it is 'incomplete'. Whatever is metamorphic, is mobile too. Whatever is mobile, that very object is the world. That which has not obtained its goal, is mobile.

Till, the object is able to reach its goal, reaching where, there remains no need to move further, that is, the motion of an object remains, till it reaches its desired goal. Since the world is incessantly in motion, moving towards infinity continuously, it is dependent upon the advent and departure (birth and death), then this could be well understood, that it has not yet reached its desired destination, or it has not yet obtained its desired place or object. If it had reached its destination, then the motion would have come to an end, frequenting would have stopped; since, this has not happened, therefore the universe is incomplete.

The cause which is the reason of world's being mobile, the very cause as well is the reason of world's being active. Now the question arises that who is active? One who has not obtained the desired object. Who has not gotten the desired object? One who is in action. Other way around, that very active one did not get the desired object, the very desired object is not obtained by the very active one. One who is active and did not get the desired object, is hence, 'Incomplete'. Action is there, till the desired object is not obtained. In this world, whatever action is there of whatever matter, the fundamental of everything is to obtain the desired thing; that is, every creature tends to work for obtaining the desired object. Since the world is mobile, therefore it is well clear that the objective has not yet been obtained;

had the objective been achieved, the action would have ceased, the cycle of action would have come to end. That which is 'Incomplete' would strive to become 'complete'; when want is felt, then only one tends towards action. One whose desired object has not been achieved, he only tends to action, he alone has the right towards action; they alone come and go in this land of action compulsively. This world is the land of action, action or transformation is the face of this earth. No worldly thing can stay without work even for a moment. Whatever is 'Incomplete', that very thing is in action. Since the world is in full of action, so, it is definite that it has not yet obtained its objective; therefore, it is 'Incomplete'; for this reason, the universe too is 'In- complete'.

In a common theatre hall, if you go to watch a play, with every change of scene, new scenarios are seen; in the same way, in this worldtheatre too, there is no doubt that with every change of scene, newer scenarios are seen. If patiently, in this world-theatre, the ongoing drama is analyzed, then it would be understood that though the actors of the play are bringing new scenarios with the change of scenes, but actually none of them is new; they cannot show a scenario which has no similarity with any earlier scenes. Therefore, no play on the stage of this world played, which is completely new. Actors are not without the knowledge of 'taal'-beat. Since the universe is appearing and dissolving ever and ever, so the world is mobile and in dance. In every motion there is 'beat', and every act takes place in beats. The established value of "kaal'-time and "kriya"- action is known as "Taal". The universe is not devoid of beat. The creation, preservation and destruction of the universe is happening in rhythm only and does not happen out of rhythm. Had it been happening out of rule, there would not be any existence of this world. In the ocean waves after wave, ripples after ripple is rising and falling, and running towards shores; and this too is happening on beats. Whatever is the rule of one, is its beat. Whichever "Ragini' – tune be there, that has to be in the frame work of six 'ragas' and the middle value of it has to be in association with "Taal"-beats. The universe sings in the tune of "Veena"- (a kind of musical instrument — heptachord); the 'Nature Dancer' dances on beats. The World-singer sings in beats, that is, the world is under the rule of law. There cannot be changes without any rule. The birth, insensate state, aberration etc. are governed by the fixed principles. The world theatre is an exceptional theatre hall where there is no end of colourful drama.

The world is transient and the worldly things are temporal. Though the addition and subtraction of the worldly things are transient but in ontological sense (in reality), the matter is permanent, and the world in the form of flux is also permanent. In this world, Creation, preservation, destruction or appearing and disappearing like things, are happening since endless time and would remain for endless time. This very sun, moon, heaven and earth, dev and human beings that we are seeing, may be, they all would no more be there; though they may not be there, but some other objects would occupy their place; therefore there is no decrement or increment in it, they are there since endless time and would as well remain for endless time. From seed comes out shoots, from shoots comes out plant, from plant comes out leaves, flowers and fruits and then again in the reverse process down ward it happens. In Nature everything is ever new, creation is ever and ever, after birth childhood, then after adolescence, then youth, after youth old age and death; and then again, birth and childhood. In this way, daily destruction, daily creation and daily newness takes place. Nobody's destruction is forever; nowhere, there would be nothingness or void, only there is change in state. Nobody is born suddenly nobody comes out from void. That which was there is coming, is going and coming again. Nothing was non-existent, and neither there would be any void; only transformation, there would be the appearance with newness only. According to this principle oceans, mountains, sky, energy, shoots, trees, worms, insects and by the same principle human beings too are; likewise, demons are coming, going and coming again.

Waves arise from the bosom of ocean and subside into the same ocean, and again rise and subside into the same bosom of the ocean; in the same way, all the things that we assume come and go, they all come and go within this world, novel nothing comes and goes; that which has come that only goes, which goes that only comes back. There is birth of evil or destruction of good; so not an iota goes, nor an iota comes. The very universe is the same what it was. What we presume has gone, actually that has transformed itself and gets busy in different activity, is the only difference; the matter what was, still remains the same, only the nature of the thing changes; in this world nothing goes neither any new thing comes.

Now, since the world is the evolution of the nature, the evolutionary power, is the play of force; and because that very power is feminine, therefore the world is as well feminine. The world is full of sound, touch, beauty, sap and odour; therefore, it is full of power; the universe is full of earth, water, energy, air and sky; therefore, any female is full of nature. Since from the beginning to the end, the world is full of energy and nature, so the world is feminine. What we assume as male, female and neuter gender, they all are different modifications of female only; for example, a woman is some ones mother, some one's daughter, someone's sister, and someone's wife etc. are the different titles she adopts; in the same way, the evolution of a female into a particular form is named male or the evolution in other form is called neuter gender. In this female gender alone is the frolic, is there the root power or the play of Nature.

The evolution of the "Chit-purush"-spiritual cognition which is there in the body of the husband, the same spiritual cognition is as well in evolution there in the body of the wife; the 'spiritual perception' that is there in the husband, the same 'spiritual perception' is also in the body of wife; in the context of "Chit" both are the same. There is no differentiation in "chit-sharir" – cognitive body and fine body; only "chit-sharir' experiences and in that only difference of sex is 'imagined'. The difference of sex is only there in the physical body. The five elements with which the body is made of, that is gross, and therefore, that too is feminine. The elements with which the gross body of husband is made of, the gross body of the women too is made of with the same elements; in relation to Nature, both are equal, therefore, both in relation to feminine gender too are equal. So, we found that husband and wife in the context of "Chit"-'Cognizence' are the same, in the context of fine-body both are the same, in relation to gross body too we found them the same, and we also found them the same in relation to 'Nature" and "power"; therefore, there is no difference between male and female? So, everything becomes a single and of the same gender. Masculine and neuter genders are therefore merely the differentiation of the female gender. There is the "Great Dance" of the One "Male", on One "Female" in this great universe. What the mating of male and female is, it takes place in between the gross body only; therefore, it has to be said in other words that the feminine gender is mating with the feminine gender; Nature is cohabiting with the Nature. Whatever you are perceiving, touching is that — nature is perceiving and touching nature. If you say that this is the act of 'mind', the act of 'ego', that is correct; the nature of that too is feminine; that means, everything — I, you and he is nothing else save the nature. In relation to "Soul", what is there in 'male', same is there in the 'female'. Whatever differentiations are there, that is merely in the context of the gross body.

Bodies are of two kinds – gross and fine bodies. The fine body is under the cover of skin; the fine body is a powered body; the eighteen elements of power constitute the fine body. "Shakti" – power is of feminine in gender therefore, the fine body is feminine. The gross body is solely, the nature; the nature is feminine in gender therefore, the gross body too is feminine. If in this universe everything is feminine, wherefrom then the question of male and neuter gender does arise? As the five fingers of a palm are made up of the same elements yet in shape they are different, one is small and the other one is big and are only different in name; e.g. thumb, index, middle, ring finger and little finger etc.; in the same way, with the same feminine elements, the entire universe is made up of; by the differentiation in shape and nomenclature, male and neuter gender is differentiated imaginatively.

When being in the search of the 'Root/Origin of the Universe', I (the author) came to know that some say there are two roots, some say there are three, some say there are many, like wise there are many different opinions. According to the opinion of 'Vedanta' and 'Saankhya', creation cannot take place without 'two', therefore the 'roots' are two. But a mathematician friend says, they all are great scholars undoubtedly, but there is a miss in the very beginning. If it is asked to them what is there in the 'origin' of two and three? They will hammer their head. In the value of ten, twenty, hundred or thousand, nobody would dare to omit 'one'; if 'one' is omitted, their very existence is lost, the base becomes baseless. The value of Lac, Hundred Thousand, etc., the 'root' of all is "One". One is in everything, 'one' is within everybody, but at the 'root' of "One" there is none. The evolution of 'one' is immeasurable, cannot be counted, (numerous); if you divide something in thousands, ultimately it would stop at 'one'; but if you divide 'one' into countless numbers, ultimately there would remain 'one' and it would never come to "Shoonya"- "ZERO". Even if you add any number of 'zero' to this 'zero', it would never make a "One". Therefore, those who propagate 'shoonyavaad' – 'nihilism' (atheism), from their 'Shoonya', appearance of the universe cannot be said nothing more than delusion. The dualistic 'idea' of 'Vedanta' – is "Brhama and Maya" and the dualistic 'idea' of "Shankhya" is "Prakriti and Purush" – are delusion. The evolution of 'one' is in 'two'; therefore, the rootless (without beginning) - 'Ved' – knowledge brought out the 'One root' which is One and unparallel "One"; therefore, the origin of the universe is 'One'. There are innumerable universes; if you can make imagination possible to the end of the 'Byuom'— the "Void", then try to imagine of the innumerable universes also, if not, it is better not to.

There is no creation which has its beginning. There is no 'pralay' after which there is no creation. There is no great annihilation which has the power to destroy innumerable universes. In 'Mahapralay' – Great Annihilation, some universes get dissolved into 'universal seed'. All destructive great annihilations had never happened and neither would it ever happen. If you can imagine the beginning of 'Kaal' – time, then imagine as well the beginning of creation. And if you cannot imagine the beginning of time, then do not imagine the beginning of creation. What is known as the end of time, the same is the beginning and end of creation. The universe is revolving in appearances and in disappearances by turn and would remain the same for infinite time.

The reason due to which you rest on your bed, the universe too rests in, inexpressible way as well. The meaning of your taking rest on your bed is that the body becomes tired for doing many activities during the day time, for this reason, in order to remove the tiredness, during night time you go to sleep. The universe too having completed the day's work, in order to remove the tiredness goes to rest on the inexpressible bed of Nature in its night time. As you have day and night, in the same way, universe too has its day and night. You are small, so is your day and night; the universe is big, therefore its days and nights too are big. Your sleep is for small time after your small activities; for universe, it needs 'great sleep' after great activities. Since immemorable time, the way you are moving, and are moving on still, and would go on like this; the universe too since immemorable time has had been moving and would go on moving in this way. This is the 'pralay' – annihilation and the "maha-pralay" – "Great Annihlation". The way you rise from your sleep, universe too rises from its great sleep in the same way. The cause due to which your sleep ends, the end of the great sleep of the universe has also the same cause. There is a principle of waking and sleep for the universe too. As for you, there is the principle to remain awake during the entire day time, and to go to sleep during the night time; universe too has the same principle. The universe too would go to sleep up to that duration as much it remained awake.

As we have long and short nights, in the same way, universe too has its long and short nights. Our short nights are the summer nights, and long nights are the winter nights. For the universe too 'manvanter pralay' - (equivalent to 3067200000) years, aday of annihilation is short night; and 'Mahapralay' is Mahanisha – long night. During 'Manvanter' pralay - short night, except "Maharloka", "Janaloka", "Tapaloka" and "Satyaloka", all other worlds lie to sleep on the bed of annihilation. Satya, Treta, Dwapar and Kali when rotate 71 times, then one Manvanter is completed. And in this way, a night is counted; this is universe's short night. In this way, on the expiry of the 14th Manu, 'one' day of "Brhamma" is counted; similarly, the night of Brhamma is also counted. The day and night of the universe is like this. The 'Maharatri' of the universe is 'Maha Pralay', and that is the long night of the universe. In "Maha Pralay" right from the smallest insect everything is annihilated. In 800000640000000, (eight padma, 64 koti years) period, a day and night of Brhamma is completed. In this way the age of Brhamma is counted for 100 years.

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INDIA THE LAND OF ARYANS
(Aryabhumi Bharatvarsha)

This is self- evident that there is no better land than Bharatvarsha, there is no better race than Aryans, there is no better power than 'brhamacharya' — celibacy. Bharat is the only ancient most country ruled by 'Rajarshis' – a saint rulers. That which is the most coveted place for salvation; the most pious place, the place of great 'tirthas' – religious places to visit, is Aryabhumi, and that is Bharatvarsha. The land which is great in showering 'radiance', that is the Bharatvarsha. The place, where of all kinds of radiances exist, that is, where there is the brilliance of everything, where every matter has its brightness, where there is accumulation of all jewels, that is Bharatvarsha. The Brhammaloka which is radiated by the light of 'tapa'- ascetic practices, that is the luster of Bharatvarsha. The radiance of 'Sun', 'Moon', 'Dhruba' - polar star and stars is the radiance of Bharat. The 'Maharloka' etc., which are shinning with the light of knowledge and science, is the light of Bharat. The radiance of 'Ved', Vedanta', 'Darshan'- philosophy, 'literature', 'Ayurveda', ''Gandhrva-ved'- music and dance, 'astronomy' etc. all that is the radiance of Bharat. Therefore, in Bharatvarsha, there is the assemblage of all things. That which is not there in Bhartavarsha, is not there in the creation; whatever is there in the creation, is there in Bharatvarsha; therefore, Bharat is the center of the world. Bharatvarsha is the land of 'Karma'— action – the place of work; leaving Bharat, all other places are 'Narak' – infernal places and places of physical pleasure. Without – work, enjoyment is unaccomplished (futile). Right from the cosmos up to insects, all have subtle bodies (to which a mortal being is reduced after death to enjoy or suffer the consequences of its earthly activities), only the 'Aryajeevan' – life lived according to the norms of Aryans, is 'Karma Deha' – body fit for (spiritual) activity. Since all the worlds are the places of 'Bhoga'— enjoyment and sufferings, and the physical forms are instrument of enjoyment and sufferings, then there should be places and body for their 'karma'—activity; that place of work is Bharatvarsha and the body is 'Aryadeha'. The radiance of 'Brhamma Gyaan' – the knowledge of Absolute Being (God) by which the Brhamma Loka is lighted, to obtain that Brhammattwa – state of Brhamma, of that "Brhamma", the place to work for that is Bharatvarsha, and for that work the needed body is the 'Aryadeha'. The godliness of god, humanity of human beings, beastliness of beasts, wormlike activity of worms, everything is the act of Aryans of Bharat! In this Bharat, the kind of activity one does, would receive the same kind of result. Do good work, gradually moving upward (spiritually), would achieve 'salvation'. If you indulge in sinful activity, gradually you would go downward (spiritually) and ultimately receive the state of 'Naraka'–hell.

The human life, in the class of living beings, is intermediary. In this human life, the kind of activity that one does, accordingly, he would go to that 'loka' – state. The godliness of gods, beastliness of beasts, all powers are inclusive in 'Araya Shakti'; all powers are inclusive in human power; man is the base (store) of all powers. Since the entire Bharat is the place of 'Bhoga'— experiencing pleasure and pain – whether it is heaven or hell; since the universe is full of life – whether god, beasts or insects; everyone has appeared from Bharat. The world is full of Arayans, and Arayans are all living beings. As a result of the activity — the 'Karma', in the birth, after experiencing 'Tamoguna' birth, is the life of animal and birds'; the body complete with pious qualities – 'dev gunas', is the 'dev deha' – godly body. Since the world is throbbing with life, so it can be said that the world is replete with Arayans, other way round Arayans are replete with life. Therefore, Bharatvarsha is the center of the world, and Arayans are the center of 'Shakti' – power.

Whatever powers are there, they are all engrossed in human beings; whatever other forces are there, they all are in bondage. The power in human beings if raised to 'Devguna'—qualities of gods, one can avail godhood; if one downgrades himself to beastliness, he would achieve beastly state. From the center of human beings, gods have arisen and also the beasts. The kind of 'Karma' – activity in human life one follows, his birth too happens accordingly.

Power is of two kinds, — confined power and free power. The power which cannot be increased, is confined power; and the power which can be increased, is free power. Only human beings are capable of increasing free power. In the whole universe up to the worms, all are the owners of confined power. The kind of power with which dev and animals have taken birth, they are enjoying the same power; they do not have any means to refine and develop their power, because by 'nature' they are bound. God Indra, if he desires that by the impact of his 'karma', he would achieve "Brhammattwa; that he would not be able to do; likewise, animals and beasts none have any such power.Except 'Aryans', other beings are endowed with the knowledge of movement, feed and pleasure-oriented activity. The knowledge with which they are born, they live life-long with that only; increasing the inborn knowledge or going beyond the inborn knowledge is not possible for them; that is to say, they do not have the capability to go beyond the limit provided by 'Nature' to them. However, human beings are just opposite to this; where as human beings whatever they would desire, they have the power to do that.

If God 'Brhamma' thinks that he would be free and would become human being, that he cannot do. He would be free only after his allotted period of life (age). Gods are 'Manvanterjeevi' – their life span is counted in 'Manvanter'. If anybody thinks that he would avoid the pains after death, that he cannot do. On this side of the 'Manvanter', there is no way to obtain death; and also, if one thinks that he would live even after the 'Manvanter', that too is not possible, because the bhogdeha — 'body for enjoyment' is sans/free from 'karma' – action, therefore there is no capability in them to increase the inborn power. Other way round, human beings can do all that. If a man desires, he can die at this very moment; if he desires, he can live more than the life of a 'god'; if he desires, in this very life, he can achieve godliness, he can obtain beastliness, he can achieve 'Brhammattwa', so much so that, he can avail salvation. If you say that gods are endowed with "Animaadi" riches (glory), then why should not they strive to become better than human beings. The reason for this is that, this power is not self-earned; nor availed for refining knowledge. The way honey-bees construct honey-hives, human beings cannot do that; but because of that, human beings are no less than honey-bees, in power and knowledge. As because, human beings can avail godliness in this very life, then obtaining "Animaadi" – glory etc. are ignorable. By this, it is proven that the race 'Aryan' is superior; that is why even gods deem it better to take birth on this holy land – 'Arya Bhumi'.

It is deemed luckier to have a human birth in this 'Arya Bhumi' than having even godliness of heaven; because only people with pious act, taking birth here, enjoy the joys of heaven and avail salvation. In this Bharat, men taking birth, according to their 'nature', performing 'Sattawik', 'Rajasik' or 'Tamasik' acts, they make their own heaven or hell accordingly, because in Bharat to everyone, according to his/her 'Karma', the result is provided.

In Bharatvarsha, the human birth being the means of all kinds of spiritual attainment, gods too sing songs of praise for it. They used to say that these people born in Bharat had done indescribable pious duties, that is why even gods are pleased with them in spite of their being sans 'sadhana'. These people, in the land of Bharat, have been awarded with the opportunity to serve Lord 'Mukunda' – Krishna; and other way round, we, in spite of having our life-span till the end of 'Kalpaanta' – one whole day and night of Brhamma, that we have won the heaven, still we will have to take birth again; therefore, instead of winning this place, human beings in spite of having short life-span have won the Bharatbhumi, that is in every way superior; because these people by their own deeds, can get the shelter of god or complete salvation within a moment which we can in no way obtain.

Those human beings in this Bharatbhumi, in spite of getting human birth which is full of knowledge, work and riches, if they do not endeavor for salvation, they like birds would receive the bonded life; that is, like the birds caught in the net, though freed by the fowler due to his carelessness, but for the birds, while flying back to the very tree, are caught again, due to their not being alert; like-wise, those in spite of getting birth in this Bharatbhumi, due to their own faulty and wrong doings, become bonded again.

In Bharat, the wish with which one indulges in activity, he receives success in that alone. Bharavarsha is the play field of the Goddess Nature. Whatever riches and beauty are there in 'Nature', there is no dearth of these in Bharat. The way 'Nature' is existing in different provinces of the world, in the same way, she is existing in Bharat too. All Mighty God

— Nature's those very beauty, those very scenes, scenarios, those very riches, those pleasantnes, having allotted perfectly in different parts of the globe for the enjoyment of human beings, then after created, to see how it would look, when created all those beauty and riches in this Bharatbhumi, the play field of the Aryan race. There is nothing on earth, the essence of which is not there in Bharatbhumi.

The way Bharatbhumi is complete with the play of the variety of creation, like this on this earth, nowhere else can be seen. The land mass of Bharat produces so many sorts of plants and cereals which is not seen in any country in this world nor can they ever compete. In the face of the range of mountains here, all other mountains fall short in grandeur and beauty. The forests and groves beautified by the many-coloured flowers and full of aroma and fragrance, such picture of natural glamour of Bharat, no other forest and grove of any other country can ever capture. A fair-skin man to be born in South is as difficult, as a dark-skin man to be born in the North. But in this strange land, the playground of God, this is not seen to happen. God knows alone – in what kind of measuring instrument, having measured in that, the immeasurable evolutionary store of immense power of Nature, He has arrayed it all, stage by stage, and decorated this land in equal measure. In other countries, somewhere only dark skinned, somewhere only white skinned and in some other place only yellow skinned human beings are born. But in Bharatvarsha, dark-skinned, light-dark skinned, fair-skinned and whatever other complexions are there on this earth, all have made here a colourful milieu of society. On this earth, there are many countries that shiver in long the extreme winters, there are other countries which burn due to excessive heat during summer; in Bharatvarsha, due to its unique Nature, Summer, Rainy season, Autumn, Hemanta – Season of leaf fall, Winter and Spring all of them as if are dancing hand in hand every year. Here, in the atelier of Nature, you will get whatever you want. Sitting in one place, if one wants to enjoy all the beauty and joys of the world, then just by being in Bharatvarsha, this can be obtained. All the flavours, being in the service of the Nature of Bharatvarsha, are flowing in rhythm sonorously. Whatever taste one is desirous of, the Nature of Bharatvarsha which is full of different tastes, can fulfill his want. Inhabitants of Bharatvarsha are the actual ancient people, ancient educated people, ancient civilized people, ancient poets, ancient scientists, ancient religious people, ancient man of wisdom, ancient yogis, ancient thinkers, and ancient devotees of Bhagwat – Allmighty God. The ancient 'Shastra' – Scriptures, ancient languages were first spread in Bharatvarsha. This is that very Bharatvarsha where orators and tapaswi like 'Manu', 'Yagyavalka' and 'Vashistha' etc., – practicing asceticism, had taken birth. This is the birth place of Agastya Muni, who had drunk the entire sea in one mouthful gulp. The kind and devotional nature of 'Valmiki', forgiving and calm nature of Vashistha', open-heartedness and stoical nature of 'Karna' etc., – no body, knows, how they all like magic in this play field having had acted for a while, disappeared behind the backdrop of the stage of 'Lilamayee' – frolicsome, lady Nature.

This is that very Bharatvarsha, where in caverns and caves great yogis, full of spiritual shine and radiance are sitting absorbed in deep meditation. This is that Bharatvarsha – which is ruled by saint-monarchs, surrounded by jewels of scholars, and where jewels of every kind rain; where exists Ganga, the 'primordial power' – that grants deliverance to the sinners, which became famous by the name of the mother of 'Bhishma' having given place to 'Gangeya'—the other name of 'Bhishma', in her bosom. This is the very Bharatvarsha where the Ganga felt obliged to leave heaven and came down to earth to bless the Arayans. This is the very Bharatvarsha where Ganga flows with musical rippling sound, and its waters provide salvation to millions of sinners; on the banks of Ganga, innumerable saints and sages in assembly sang 'six ragas' and thirty-six raginis', listening which they, the inhabitants of 'Gandharva-loka', 'Devloka' and 'Brhamma-loka' felt exhilarated. Where stones melt, powers turned into liquid, today that very Bharat, due to the impact of time have become sullen; what can be more unfortunate than this for us all.

The universe or the world is divided into two parts – the world of Aryans and the world of Anaaryans (Non-arayans). The center of power – Shakti, is Man and the center of the universe is Bharat. Animal kingdom too is divided into two parts – one is Aryan and the other is Anaaryans; power too is divided into two parts — Arya Shakti and Anaarya Shakti. The power which is virtuous, is Araya Shakti and that which is endowed with spiritedness and ignorance and vice, that is Anaarya Shakti. Where there exists fasting in the social system to regulate life, they are Aryans; and those who have no provision of fasting in their life, are Anaaryans.

What do we mean by 'Fasting'? The state in which one has relinquished sins and all kinds of physical enjoyment, is called 'Fasting'. Generally, not taking food, is called fasting. Only in the state of fasting all kinds of sinful sentiments are subdued and those who do not observe fast, that land is Anaarya land. Aarya world is Bharat, apart from Bharat the rest of the world is Anaarya. The Arayan land, is the land of 'Karma', and the world of Anaaryans is driven by self-will and waywardness and is the land of carnal pleasure and enjoyments. Because these places are the lands of physical enjoyment, therefore they are sans 'Karma' (pious and spiritual activity), and so they live a life without rule. In the whole universe, up to insects, live life without fast, so they all are Anaaryans. Arayans are support (shelter), Anaaryans are sheltered. Arayans are giver and Anaaryans are receivers. Anaaryan creatures feed themselves on the food given by Arayans. The ceremony of fast is only in Bharat and nowhere else because they are not 'Karmi' active, work related to spiritual activity; they are pleasure oriented; since they are pleasure oriented, they become restless when hungry, since they are restless when hungry, so they are shelter seekers – i.e., guests in the house of Arayans. Only Arayans welcome guests – they feed guests even themselves remaining hungry; in the house of Arayans, gods too are welcome guests.

In this world, Arayans are the only saviors. Endowed with unblemished pious qualities, the great science, is the source of inventions, and their hands are busy in saving all. Arayans have the practice of sacrificing their own life in order to save the life of other's; except them, there is none. From the development of the unblemished pious intelligence, the inventions in great science takes place. Those, rode on the chariot of Great Science and transformed the mortals into immortals, unrest into peace, sufferings into joy – to save them from demonical, devilish dark qualities, were blessed ones. Due to the effect of many birth's virtuous and piously spent life, the birth as an Arayan happens in Bharat. When one would have birth as Arayan in Bharat, then only 'Praan', the life-force would become calm, human birth would be fructified, one would become religious and pious; and therefore, would be the possessors of 'Mukti'–Salvation.

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THE FUNDAMENTAL TRUTH OF EGO
(Aham Tattwa)

The meaning of the word 'Aham Tattwa' – is, who am I ? Being in search to find its solution, is to face a very hard problem. With calm mind when one introspects his inner-world and the external world, then these following questions arise in our mind, who am I, where from have I come, what for, have I come, who has brought me here, for what have I been brought, what are my essential duties needed to be performed, the work for which I have come, what has been done, in fact, with regard to that? When a man starts analysing his own features, his nature, power and his state, then the picture of the external world, the stupendous Universe coming into our thought process, places two different opposite things before us, one very small and the other extremely big, and then, thoughts opposing each other arise in our mind. We then realize that, the world where we are living, that in relation to this huge universe, is even smaller than a grain of sand; I, on the dint of my physical strength, intellectual ability, though having have stablished myself on this earth and ruling over the other living beings, I am still smaller than the smallest. My state is no better than the, the state of a smallest insect, in spite of my being the best, as human being. That too, having appeared by time, having food and sleep, religious activity and other duties, would get dissolved in time alone; I too have taken birth in accordance to the rules of time, and have undergone pleasure and pain, done religious activity and other duties, and finally again would get dissolved into the womb of time. Is this what I am? Is this my ultimate state? Is up to this only, the end of my ego is? For what work had I come, and would return after having accomplished what?

To contemplate or to think is the function of wisdom; When I am thinking or contemplating, then it is to be understood that my wisdom is functioning, any work is subjected to power; when wisdom is working, it is felt, then it has to be understood that the power of soul is opening up. Every power is based on entity, without entity no power can stay. Since there exists the power of soul, therefore at the root, the intelligent conscious-self that is, I am existing.

We have our individual souls, this is definite, i.e. , it is true. Nobody can deny that he exists. If anybody says that he does not exist, but if he is really not existing, then who did say that he is not existing? I think, I meditate, I explain things, that is why I am existing. Thinking is soul's inner quality; by this very thought, the existence of soul is proven. When you want to talk to anybody, you need to use sentences; but when you discuss something with yourself, all the meaningful matters are to be thought within. Here there is no need of the use of sentences; the knowledge of the present 'I' is understood. I am existing, is soul's natural knowledge; I 'become' is as well soul's natural knowledge; suppose, I am poor; I would always aspire to become wealthy; like that I am existing, I would aspire to become 'Tat" – He, that is, to be 'Brhama'.

The joining point of 'consciousness' and unconsciousness' is called 'Ahamkaar' – Ego. Due to the infatuation or meeting of 'Purush' and 'Prakiti' – male and female, arises the ego-sense; this part of knowledge in the wisdom is called " I" - is the soul of 'Jeeva' - being. I, with the help of meditation or by deep thinking can know the 'Ahamkaar Tattwa' – the reality of Ego. Therefore, the reality of Ego is knowable, since it is knowable, so it is enjoyable. The thing which I am able to know, that thing cannot be 'I'. The objects which my eyes are able to see, definitely they are not my eyes, is a proven fact. Likewise, all the subjects which I can know, I am none of them; like this, when I am able to know myself, I come to know that I am not that is also well understood. The real ‘I’ is the actual place of ‘bathing in knowledge’. This ‘I’ is bonded, whereas that “I” is free; this ‘I’ is pervert, that “I” is unperturbed; this ‘I’ is gross, that “I” is ageless, never aging; this ‘I’ is dependent and that “I” is Independent.

The embodied soul would remain self-possessed till that time, he welcomes the ‘nature’; by the sound of the ‘nature’, touch, odor etc., he is enchanted; he would continue to come and go. The embodied soul’s helpless visits and staying would not come to an end till that time, he remains embraced and enchanted by the ‘nature’ decorated with flowers and fruits. Unless his sight goes within himself, till that time, his voyages would not come to an end. Beings are not permanent residents in this world.

With the temporal knowledge, assuming soul as everlasting, is the other name of ‘self-conceit’. The meaning of temporality in the momentary knowledge is, as now I feel pleasure and in the other moment I feel pain; now I was feeling warm, and in the next moment I felt cold; this is known as temporal knowledge. In this temporal knowledge what is permanent or ever- lasting is that when I experienced pleasure, ‘I’ am there; when experienced heat, ‘I’ am there; pleasure went and pain arrived; winter gone, summer arrived; but neither ‘I’ went nor did ‘I’ come; ‘I’ remained always the same; this feel is called the experience within moment, temporality or ‘self-conceit’. On one side, the knowledge about the ‘capability ’ progresses, towards its result; on the other side, the feeling towards the existence of the inexpressible gets stronger and stronger; and gradually the embrace of ‘nature’ too becomes stronger, as if something is making me bewildered; this knowledge takes birth; then after when ego, one step moves forward, then appears the knowledge about my capability of appreciation, that this is the knowledge regarding touch etc., appear; whether I wish or not, even then against my wish they enchant me; what is this and what is that, so many thoughts come, in spite of this, I fail to get to the end of the ‘infinity’; the way it is inexpressible in the beginning (root), in the last too it remains ‘inexpressible’. We keep on watching His play in astonishment and are bewildered; they are making us laugh and cry, we become restless due to His outbursts of emotion. We remain trying how to laugh again like that and not to cry as before. On this mountain like ‘Ego’, the mind like lion is always roaring. In this forest of physical frame, the elephantine ‘ego’, is proudly moving always. That is why, proud people are the object of abhorrence, abandoned and not respected by all. On the rise of this ‘ego’, peace hides itself, and comfort vanishes. Without me there is nothing in this world. Because of me all other things are there. When I am not there, nothing would there be. I am born, and I am unborn both. I am female, male, adolescent, young and old. I am pervading all beings; in the existence of 'I'ness, there is bond, on leaving 'I'ness (ego), freedom, (salvation) is there.

The way we and you make house, rooms, garden utensils etc., taking materials from the earth, but none of them is made by us; in the same way, Brhama collecting the ingredients fused into the planet, e.i., with five kinds of 'atoms', created the earth, forests, mountains, sea, and the world, the sky and the atmosphere and placed them accordingly. These five kinds of 'atoms' – sensory organs, mind, intellect, Ego, word, touch, form, flavor, smell, body of beings are not created by Brhama; these all are created by Nature; the proper arrangement of all these, is the function of Brhama, is the Brhammattwa of Brhama. Neither you nor I can do this; powerful like Him can only do this. The way, we create from our imagination, gods too create from their imagination similarly. As you invent varied technology by your thinking mind, similarly gods too invent varied kinds of imaginative things. If you can refine and purify your intellect through regular practice, then you would achieve your desired goal; you can apply your brain as you wish; you would be able to face calmly — the time of creation, preservation and destruction with equanimity; you would be able to obtain the Blessings of Brhama.

There is no place on the earth where there is no life; the world is full of life. Suppose, a male and a female bird co-habit and in the womb of the female bird many eggs take birth; in the same way, through the cohabitation of 'Purush' and 'Prakriti', in the womb of 'Nature', like the lustrous sun is born and is displayed as an shinning 'egg'; the name of that enormous egg is 'Brhammand'. Why the primordial power – 'Addya Shakti', the fundamental Nature is 'Digambari' – without any cladding? In the delivery room, at the time of delivery, there is no time to wear clothes; the Lady Nature incessantly is giving birth to innumerable eggs; there is no rest in the act of delivery, therefore, there is no time for her to wear clothes, that is why She is 'Digambari' – (Whose clothes are all the ten directions). In the womb of 'Nature', in all the directions innumerable kinds of matter is there; there are innumerable worlds, countries or villages or cities too are innumerable; Brhama etc., jeevas, animals, birds, insects are innumerable. The egg was there in the womb of the bird, and inside that egg there was 'jeeva' – life endowed with Ahamkar – ego; that egg gets hatched, instantly that jeeva with ego appeared; with the appearance of ego, desire took birth, simultaneously, the search for the objects according to the desire commenced in the working field. Now imagine the huge egg is hatched, and Brhama etc. evolved. The world is the field of action.

Right from the Brhamaloka up to the Narak, all is world. Coming out from the Great Womb to the world, from the little most insect up to the Primordial body – Hiranyagarbha Brahma etc., nobody can live without work. Whether willingly or unwillingly, whether with free will or compulsively, whether being in sense or not being in sense; whether being in need or not being in need, one has to work as well, has to experience them too; this is the command of the Lady Nature. The moment any act is performed, pleasure or pain has to be experience. With regard to the 'Bhoga' – experiencing, the state of Brhama etc., and devas are the same, as is in the case of animals, birds, and insects etc.

The object of all pleasure and pain, the store of all riches, base of all beauty is Triloka – the three worlds – Vishnuloka, Brhamaloka and Shivaloka – e.i. Heaven, earth and Pataal – netherworld. After creating all these, Brhama did not feel satisfied. Why couldn't He? He found that however wealth may there be, however pleasure there may be, however beauty be there, but everything is incomplete, everything is limited. There is no way to increase, no means to overcome the limit, everything is bonded; everything being in bond, it is no house of deliverance. Being dissatisfied, He was thinking in melancholic mood – wherefrom these pleasure-enjoying creatures came? Where is its center? What is the root cause of these pleasures? Whatever pleasure is there, 'Karma'- work is the main cause of it all; therefore, there is the need of working place. When all the three worlds are the place of pleasures and pain, then where is the working place for them? Where is the center of their work of 'Bhoga' – pleasure and pain? Where is the center of their salvation? Where is the center of their beauty and pleasantness? Where is the center of riches and valour? Where is the center? Which is the center of activity of Brhama etc., devas and worms and insects? While thinking deeply he caught the sight of the center of the universe and whatever He saw, made him astonished. Why was He astonished? Due to delight. What for exultation? He saw that at the center, there is the abundance of very thing. Whether strength (power), beauty, valour, beautification, grandeur, pleasure, joy whatever you say, everything is wonderful and immeasurable. He also saw at the center, there millions and billions of suns are shinning, billions of beautiful cool moons; and, what a Marvelous 'Martanda'- The Dance of Lord Shiva, is going on, beyond the Brhamaloka, which is radiant with cool soothing light; that is why, He was filled with astonishment - wonderment. Even the sun-rays look gloomy in the brightness of Brhamaloka; that leaving the Brhamaloka, those rays are making the Brhamaloka radiant; that is why He is astonished. Any object, after leaving the center becomes incomplete and infinite

First sign of 'ego', is having the feel of being. When assembled iron glows like fire, is called reality of 'Ego'. The name of soul is also known as the power of vision (wisdom), and the name of intellect is the power of observation. Since the spiritual cognition of the soul gets reflected on the intellect, that is how, the function of the intellect unfolds; in this place, He is the power of vision i.e., the observer or seer, and his basis is the reflected intellectual images, these powers are known as visionary power. A piece of iron being in the fire, becomes like fire; being like this is – 'I'. Iron and fire are different elements, but radiates alike; soul and intellect radiating like one, has acquired the recognition of possessor of a being with 'ego' element. That person, who does not separate his intellect from 'consciousness', who is constantly awake with regard to his intellect or mind that with the knowledge of 'I' ness; that is known as "Aham Tattwa"— reality of Ego.

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PHILOSOPHY
(Darshan)

The word 'Darshan' comes from the verb 'Drish'. The meaning of the verb 'Drish' is to see". Whatever is seen through or whatever is seen, that is 'Darshan' – philosophy. What is seen? That what is needed. In this world all beings are need oriented – some are in need of food, some for clothes, some for worldly things, some for a coach drawn by a pair of horses, some for maids and servants. One tends towards work, when the desire for an object arises, this is known as 'need'. Every work is need, without need nobody leans towards work. Whether conscious and unconscious, all things are subjected to work. What is called 'need'? The absence of which takes one towards the work and when fulfilled, it provides pleasure, and removes pain, this is called as 'need'.

The inner feel or intention of every creature in the universe is – how to mitigate suffering, how unhindered joy can be had; the innocent child who has no knowledge of the world, even his intention is how to mitigate suffering and how to get comfort. Like this every creature is busy in getting pleasure, and for comfort they engage themselves in work; everyone is hankering for comfort. Pain is not likened by anyone; that is why, every creature knowing need of pleasure, engage themselves in work; but then, could anybody ever achieve real pleasure; could anybody abstain from work? Since nobody could abstain from work, then it is understood that nobody could not avail real pleasure – joy; Knowingly or unknowingly, right from Brhama till insects every creature is restless to achieve pleasure, and so they are continuously moving, continuously busy in work.

The mother, seeing the beautiful smiling face of her child, gets the pleasures of meeting all the three gods; listening the lisping words of her child, she bathes in the sea of joy; but one day, that very child would leave the lap of its mother and teach her, "O Mother, in this world no one is related to anyone; neither I am your son, nor you are my mother", saying this, he would leave the world. The very mother who a couple of days ago use to enjoy heavenly joy by seeing the face of her loving child, she use to forget about the world and herself too in the love of her son, while bearing the pains of winter and summer; she is now in what a pathetic state! The son is gone, but left behind, for mother heartrending painful memory and life-long agony. By this, it is well understood that with pleasure not the least experience was there. So, which is the real path, in which direction this path is, and how to cross that path, nothing he could know in reality towards obtaining actual joy!

During childhood playing all the while did not fulfill the heart's yarning for more. In adolescent days heart remained restless; whatever was received, that could not give complete joy. During the wavy days of youth, eyes again looked for many comforts, many desires, many hopes, many valorous acts; all in so many colours appeared, but the real joy never came; heart was never satisfied, eyes remained tucked towards beautiful flowers and it was felt the attachment would never be lost, and the awareness about the world got lost. Even the thought to relinquish them, did not give joy. Mind could never find peace. The cleverness of desire remained the only cause. The attire which appeared to be pleasure giving, ultimately turned to be false. In no way pleasure could be availed.

All the beings are surrounded with hunger, thirst, grief, infatuation, old age and death etc. If physical sufferings lessen, then mental agony starts; if mental agony lessens, physical sufferings starts. There is no way to get rid from pains and sufferings. So, it is evident that even for a moment, human beings are not happy. The state which we call happiness, when analyzed properly, the ultimate end of that too is sufferings only; for the people of conscience, this is like poison mixed food. This is a sort of derangement born of sensory organs coming into the contact of worldly materials; this is what to us is known as pleasure. In th247is world, everything is temporal, nothing is permanent, therefore, the thing which is thought to be pleasant, that the very thing is not permanent and would perish soon, is definite.

Every creature under goes immense pain at the destruction of the things of joy. Even the joys and riches of Brhamaloka are temporal, that too has destruction; so, the pain is also there. Worldly pleasures can never be permanent; the thing obtaining which feel of satisfaction comes, that very thing soon becomes difficult to keep for long and vanishes within no time; the thirst for pleasure is not quenched; but result of the joy for a little time, turns to burning into the fire of sufferings. Ignorant persons do not consider the pleasures of being with harlots – whores, because if they consider this as painful, then with what pleasures they would lead their life in this world? How long would there be the life of things which appear pleasant due to ignorance? In this ocean of world while swimming came into the contact of so many people, so many people's company was liked, so many things liked and obtained; so many people were lovingly thought to be relatives; but nobody stayed permanently; all the meetings and accompanying with people were like straws meeting on the waves of a river; all the accompaniment in this world is momentary; in this sea of separation, meeting permanently is beyond hope. The kingdom where the path of attaining salvation is kept behind giving priority towards creation; where birth comes along with the death, where meeting does not exist without separation; the kingdom, where permanency is always lacking, where is the joy in that kingdom? Can the thirst be quenched in desert? In this changing world, to be born is to die; in order to suffer the separation, meeting takes place; therefore, nobody had ever enjoyed the real joy, and that can never be.

Now we will have to see what the thing pleasure is and in what is there the real pleasure? It is observed that in an inn, travelers meet each other and after for some time, they go back to their destinations; again, if they happen to meet, then it can be said that they had met before but they may not remember their names and address. The relationship between the worldly pleasure and pleasure hunters is like that; and the enjoyment of pleasure for the pleasure hun ter is like that only. Earlier it was felt that the worldly joys can provide recognition, but about its form, its origin, its stay etc. almost everything is unknown to worldly people.

Pleasure is of two kinds – bounded and unbounded. The bounded pleasure is born of perversion of sensory organs, while unbounded pleasure is staying in the real form of 'Atman' or the 'Parabrhaman' which is Truth and Joy Eternal. Everybody knows that on obtaining the desired object, there is the feel of joy but why the joy comes on obtaining the desired object, is not known to anybody! On deep thinking, it would be felt that in the mind of the pursuer of pleasure, while searching pleasure, whatever he decides as 'pleasure', he conjures up that very object as his relation or favorable to his soul, taking that object moves inside of his own place; and then the mind which was externalized gets internalized, and desires to enjoy it, in solitude without any disturbance. When the mental process is internalized, it is turning towards 'self'; like the image on a mirror, the joyful 'atman's image is reflected there, and by that the feel of worldly pleasure is felt. People with less intellect think that the pleasure was there in the object, and in availing that he got the pleasure; but actually, the pleasure is awarded by the 'ever-happy' soul. Since the mind gets internalized, the feel of pleasure was experienced; because the mind for some time had become without inclination; the feel of joy was there because mind had not experienced any change. The pleasure is that of soul's being in its Natural Condition or state. The worldly pleasure is perverted state of Real Pleasure. The joy born due to the contact of the sensory organs and the worldly object, is a miniscule state of the state of

Ultimate Joy; the state – Parmananda, is the ultimate condition of Ultimate Joy. Worldly pleasure is only an iota of "Brhamananda". Worldly creatures taking an iota of Joy Eternal (Brhamananda) live in this world. The Joy being enjoyed from the mortal world up to Brhamaloka, is limited joy. This pleasure is most essential; to have this, mortal beings are continuously busy and are restless.

That which is undivided, is inseparable, is complete; and that which is opposite to it, is incomplete. That which is incomplete tries to become complete. Till the human beings, avail completeness, he in a state of indocile, continuously, in the cycle of pervert birth and death stream, would have to swim. Human beings' effort is for getting completeness. He is desirous to douse the three kinds of fire in which he is burning; from this foreign land –the world, he is desirous to return to his own land. The day when the goal is finalized, speed would cease, restlessness would go, the stream would close and there would be the end of work. But then how that could be achieved? How the three kinds of fire can be extinguished? How the thing which has not been received, could be received? What is incomplete, how can it become complete? To make incomplete, complete; unachieved, to be achieved; to extinguished all the three-fires, study of philosophy is the only way; this is the only objective of philosophy.

The 'Nature' even for a moment cannot remain without being deranged. Where is the joy in the thing which is continuously transforming? What is said to be joy, that too is changing, therefore, where is the joy? Everlasting joy is not there in the 'Nature'. So, is there no way out that having taken birth in the lap of 'Nature', everlasting pure joy and pleasure can be had? The Mother of Arayans, Shruti, for her children prescribed so many remedies for every kind of problems; since we do not apply those remedies, we are to suffer pain, agony, disease, sorrow, heart-burns, sufferings etc. Having taken birth in this world, every human being has a strong desire to find a way of becoming happy in all the ways; the pains and sufferings should never come even in his dreams, amongst relatives and friends, he should be the strongest, most attractive and beautiful, learned, famous and live a long life happily.

The whole world which is lighted by the knowledge and wisdom of the Arayan Race, the religious thinking which is followed by the world, was shown by the Arayans; the most part of that glorious race, is so much blinded by time and unfortunate happenings, and is so much shadowed by ignorance, that they have even forgotten the inherited invaluable wealth of knowledge and are not able to claim the inheritance of those wealth. So much so, that they have become incapable to understand the language of their forefathers. Those forefathers, for their descendants, have left in every sphere of life, hundreds of scientific ways, and methods of prayers; they have left the glorious examples of their might and heroism; they have left behind the ideals of power and valor, riches, wisdom, might and splendor. Unworthy children have lost the way, their eyes are dimmed by the dust of the road, the thorns of amour have wounded their feet; as a result, they are unable to move forward and are unable to receive the wealth of their forefathers. Notwith - standing their children, they are incapable to understand the instructions of their parents; whether it is 'Ved', or 'Puran' or 'Darshan' – philosophy, nothing they are unable to comprehend. We failed to decorate ourselves with the jewelry stored by our ancestors; the place, where we see fruits of the tree of 'Karma' planted by our 'Scriptures', we shrink ourselves to miniscule, and blame our ancestors; and all brothers sitting together talk that this is false knowledge, nothing could be more hypocritic and unearthly than this!

When mulling over the future of Arayan Race, heart is filled with despondency; but the mirage of Lady Hope within a moment destroying that, lightens up the heart with joy. Whenever, I having lost the way become hopeless, then and there, hundreds of problems make the heart restless, and then a "Dwaiv Bani"—Spiritual Voice, announces: Do Not Be Afraid, this ancient race will not be annihilated. Adopting what recourse this ancient race would not go to extinction, how they can again be the owner of the wealth of their forefathers, by what act the valor and strength, power and glory of the Arayan Race could be regained; to show this, is the purpose of philosophy.

Behind the power of Arayan Race, what an amazing power is there – the way a mother protects her child, in the same way, it is doing so. The children of the Mother of the Origin of Power (Aadya Shakti) can how be so weak? What was their stature, and have they become, and what they could be? What a great wealth has been lost by Arayans and day by day, they are looking like beggars; but what is the way to retrieve that wealth – the gem which Arayan Race has lost, losing which they felt as if having had lost everything; the way to salvage that gem, gaining which immeasurable spiritual power could be availed, — with which every problem is solved – such things have been discussed in detail here. The pride of Arayan Race is worth laudable, so why not take pride on them? May Arayans possessing this great wealth be able to take pride in every birth. This is the Arayan life, therefore, it is the life to be proud of. Arayans have forgotten their earlier great life; that is why, their that pride has lessened.

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THE RIVER WITH THREE STREAMS
(Triveni)

The word "Trebeni", denotes 'tie' – bond of three braids. Philosophically, the bond of three qualities is called 'Trebeni'. Bonds are of two kinds – 'Jukta Beni' – and 'Mukta Beni', e.i., added braids and open braid. The place of joining is 'Jukta Beni' and the place where is opens is called 'Mukta Beni'. Other way, it can be said that the place of meeting of three Gunas – qualities, Sattwa, Rajha and Tamah gunas, or the confluence of the three rivers, Ganga, Jamuna and Sarswati too is also called 'Trebeni'. Here the meeting place of Sattwa guni river Ganga, Rajah guni river Jamuna and Tamah guni river Saraswati, is indicated. And 'Mukta Beni' is the palce where Sattwa Guni Ganga, leaving the Rajah Guni and Tamah Guni Saraswati, in order to get dissolved into the 'Gunateet' – beyond qualities, runs into to ocean. In physical sense, the place where human beings with Sattwa, Rajha and Tamah gunas are bonded, that is 'Jukta Trebeni', i.e. the world, and the place where human beings are freed from their bodily cage, is called 'Mukta Beni' i.e., getting freedom serially. This has been Metaphorically said, 'that Ganga having fallen from Akash – sky, coursing through Haridwar etc. places joins at Trebeni Sangam; this is known as 'Jukta Trebeni'. In the context of human beings, creatures having fallen from the ;'Brhamakash' – the Void, and having gone through all nobleness, got joined with Sattwa, Rajah and Tamah gunas; in this world this is'Jukta Trebeni' for the human beings.

He place where Ganga, left Jamuna and Saraswati, that place is called 'Mukta Trebeni'. In this place, Ganga leaving Jamuna and Saraswati, in free speed flows to meet her loving friend, to satisfy her long awaited thirst, and to narrate her sorrowful story. As gradually she was nearing, so was her joy increasing, and lastly her joy having no bounds, by her thousand arms hugged her loving friend, and her long and painful thirst was quenched; and finally, she met in the immeasurable sea of joy.

The Ganges having descended from sky, after flowing for some time, joined in the Trebeni. In the context of human beings, they having come down from 'Brhamakash' – Void, and after possessing all nobility, joined the Trebeni. Having come into the bosom of Ganga, and having had journeyed for long , from salvation giver Trebeni – the deliverance giver, runs towards the sea; till she meets the sea, her flow would not stop. In the context of human beings, they having come to this world, from the Void, and having suffered for some time, would move towards the light of Brhama, and till he mingles into the 'luminous ever shinning light of Blisss', his run would continue. In the context of Ganga, 'Jukta Trebeni' is 'Prayag'; in the context of Ganga, 'Mukta Trebeni is 'Bansberia'; in the context of human beings 'Mukta Trebani' is the place of gradually receiving deliverance – in "Maharloka' or the Brhamaloka. In this 'Trebeni'—the place of gradual deliverance, those who have already availed salvation are lining up; those who have not yet fallen into the fire of purification, but are now about to enter. The way Ganga having left 'Mukta Trebeni', the more she is nearing the sea, the flow increases, and at last with tremendous speed with innumerable opening, falls into the sea;, like wise those who have availed salvation, they leaving 'Maharloka' – the world, the more they are nearing towards "Chinmaharnav" the ever burning fire (Luminosity), they are becoming restless with joy. These souls leaving the 'Mahaloka', and then leaving 'Tapaloka', move very near the Fire of Brhama – 'Brhamarnav', where Brhamaloka coming very near to it, opens up in thousand branches soon to mingle in the sea of Bliss.

The religion which elevates you, that religion is explained as 'Laghoo' – easily understood, not serious. Fire's upward burning, winds' oblique movement or tortuous movement, vapours' movement like otter, and sensory organs' movement like that of light, these all are function of Sattwa Guna -= pure quality. with which the cover over knwledge i.e. ignorance is destroyed; the picture of the object is received, that is known by the name of 'light'. The light of intelligence is the light of energy, the light of the day, all these are the glory of energy. Those who are endowed with the pure quality, they as per their desire can be rich, free and small. This Sattwa Guna – pure quality in its calm state has the assemblage of three spiritual qualities, Sat, Chit, and Ananda – Omnipresent (eternal), spiritual cognition, and eternal Bliss.

A person does sometimes good work, and some other times bad ones; the reason of this is the imbalance of Sat, Rajah and Tamah gunas. When Sattwa Guna dominates, person is seen doing good activities; when Rajah Guna dominates, he gets busy in performing worldly activities; and again, when Tamah Guna dominates, the very person is seen doing nefarious activities.

Suppose, you are very angry, so much so that it is not certain whom you would beat and whom you would kill; but suddenly your anger is controlled. What is reason of your anger cools down. The reason of your anger's sublimation is that quietly your Sattwa Guna subsides Is the Rajah Guna; here had the Sattwa guna not controlled the Rajah Guna, imagine what unfortunate thing might have taken place; Sattwa, Rajah and Tamah influences each other – is the Rule. Sattwa etc all the three gunas is being possessed by every individual; that one possesses Sattwa but no Rajah, or possesses Rajah but no Tamah, or possesses Tamah but no Rajah, this cannot be. All the three are co-travellers. There is no rule of living separately for them.

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TIME
(Kaal)

Sorrow, being the father of Sattwa, Rajah and Tamah, e.i., by which the equilibrium of the inexpressible Nature is broken, and the Great Results begin – that is known as Time (Kaal). That which is the shelter of changes throughout the universe and the cause of annihilation, that is Kaal. The objectified universe is ever changeful; that which is the harbinger of all changes, which is the cause of creation, preservation and destruction, that is Time. The root of all kinds of changes is Time. That which is the father of all created things and the shelter of them all, that is Time. Due to incomplete knowledge, Time is understood by moment. Hours and by day and night. That which is the unique reason in the behaviour of big and small (elder and younger), is Time. That which obstructs in the form of Autumn etc., in flowering and fructifying mangoes, and in the form of Basant –Spring again releases those powers of creation, that is Time. Any dress, carefully kept in trunk, when opened after a decade or so., it would be seen that the very clothes have become worn out. Who did actually wear out the clothes kept carefully in the trunk? That which wears out the clothes is Time.

The child is born after ten months of the arrival of male-semen in the womb of the woman; one can say, why did the child not take birth immediately instead of ten months? That cannot be, because the Time converts that seed(semen) into skin, bones muscles, eyes and ears in ten months' time and after creating a complete being gives it birth. That which transformed an iota like seed into a complete and excellent human being, is Time. That which is the controller of the sense of duty, is Time. That which denotes that at this time, this is my duty and at that time that is not my duty, is Time. Sans three gunas –Qualities, the gross matter is Time, that is, without the Sattwa, Rajha and Tamah qualities that very gross object is Time. After the end of the night of annihilation, one who awakens the Nature and Purush and joins them together, that is Time. Time is not understandable by Indriyas – sensory organs. Sensory organs do not interact with Time; it is subject to realization. At the root of external knowledge is Time, and at the root of 'internal knowledge' is Time. Width, length and thickness are subject to their measuring instrument; past, present and future are on the basis of Time. The change of external objects is based on place; for example, how much area a tree has covered; the change of mental state takes place on the basis of Time, for example, you are under the impel of anger, now, how long the anger is staying in you. No knowledge is possible without basis and Time, all objects have strong relation with the basis and time. On the quality of basis, is the externalization of an object, and due to their state or quality of Time, internally they appear. So, this can be well understood that the presence of Time is there at the root of internal knowledge. Imagination, memory and hope these are mental habits; these three habits are the same matter, the result of the same power, only the difference is in their timings. Imagination is time present, memory is time past, and hope is time future.

Time Present or Imagination — the knowledge of presently existing object or person's presentation in mind in the time present if 'Kalpana' – imagination. Imagination is existing in present, by imagination the experience of present is felt. The Time Past or memory is earlier experience, that is, the objects which came into the contact of our sensory organs, the reappearing that in our mind, the knowledge of that is 'Smriti' – memory; therefore subject matter of memory is linked to time past. The knowledge of past is referred to by memory. Time

Future or Hope — subject matter imagined or seen in the present, would happen or take place in future, like this expectancy or knowledge is called 'Aasha' – Hope. Therefore by 'Hope' the existence of Time Future is established.

By these, the existence of Present, Past and Future time is established. If thought deeply then, this can be said that Time Present does not exist. Why does it not exit? The reason being that 'Kaal' is ever restless, moving, not static even for a moment, the time-wheel is rotating, continuously. Due to this, a doubt arises that the matter which is rotating, which does not stop even for a moment, which is existing on movement, how can there be its 'present? That what we call present, that present even while pronouncing goes into the cave of the past. The moment which we call 'Future', within nimble of an eye, that moment coming into the present gets dissolved into the 'Past'. 'Kaal' is rotating so fast that it cannot be felt; therefore, Time Present cannot be imagined. An undivided ever existing "Kaal" is always 'past', is always 'present' and is always 'future'. There are two aspects of 'Kaal'; 'Kaal' without a body wears clothes, 'Kaal' takes birth in every second, 'kaal' is nomenclature at every change. People often say that he has no 'Pada' – position, and always cries, that this is lost or that thing is lost; every moment there is change occurring innumerably.

'Kaal' is like a point – dot. 'Kaal' is divided into two parts. 'Khandit Kaal' – divided time is 'Dot', moments etc., this is within the range of knowledge; that which can be explained is 'Khandit Kaal' – divided time. That 'Kaal' – Time, which is the cause of the birth of mobility and immobility, and preservation and destruction, that is 'standing' undivided Time. We see a dancing girl is dancing through out the night, but in actually, it was momentary. Moments in chain being to be understandable, gives the impression of a part of day or night. The division of 'Kaal' is the corruption of grossness. 'Kaal' is corrupting (distorting) the Nature into grossness. Nature, with the necessity of grossness appears distorted like. An undivided 'Kaal Shakti' – the power of time, when gets divided, the grossness in the shape of distortion appears. The Nature's distortion of grossness is nothing more than the divided state of time. 'Kaal' is enjoyer and the object enjoyed both. 'Kaal' when developing nature into atom, enjoys it, then it is named as 'Muhoorta' – moment, and when 'kaal' enjoys its fulfillment state, it is then called 'Param Mahaan' – the Ultimate Great. The enjoyer from atom to Mahaan is 'Kaal' alone, therefore 'Kaal' is called 'all devouring'. Again, 'Kaal' is devouring 'Kaal' always in the form of 'Kaal'; therefore 'Kaal' is an object to devour. 'Kaal' is cause and effect both. Which is the previous 'Kaal' for distortion in grossness, that is cause; the later feel of 'Kaal' is effect. Cause is the previous moment, and effect is the later moment. 'Kaal' is the basis and the produce. Time— 'Kaal', is itself its basis, it has no other component as its base.

Kaal is under the control of Aatman. Whatever is commanded by Aatma, it performs accordingly. If we throw a ball in full speed, then in the absence of obstacle, it would never stop; in the same way, Kaal too would do the same. There happens nothing new in Kaal. Whatever is begun by consciousness, that only flows in Time; to begin anew is not possible for anybody except Aatman. The old habits only get possession in Time. When the Aatman, hands over its responsibility to Kaal, in that only need is to have the presidency of Aatman; there remains nothing to bother about the work for Aatman, Kaal completes the work. Suppose, the conscious Aatman sows a seed of mango, now there remains nothing for the conscious Aatman to do; now the conscious Aatman has transferred its responsibility to Kaal – Time; the time would now gradually transform the very seed into a tree within two to three years' time, would provide fruits for enjoyment. Therefore, time is under the control of Aatman.

Nature is under the control of Kaal; again, Kaal is under the control of Nature. That the Nature is under the control of Kaal, is selfproven; because, the sowed seed today, Nature would not be able to transform it into a tree today itself; under the control of time, gradually it would turn into a tree; had there been the lordship or command of Nature, then the seed could have turned into a tree today itself; but due to the control of Kaal, it could not happen; therefore Nature is under the control of Kaal. There is no way to deny that the Nature is dependent on Kaal; because for the unconscious Nature devoid of the power of knowledge, to have the knowledge of Time – Kaal is impossible. For those who are devoid of the power of knowledge, it is impossible for them to decide which duty to do or not to do in a particular season. Had it not been so, then in this world creation would have continued forever, and there would have never been any annihilation; or there would have been a permanent annihilation and creation would have never taken place; so we are bound to reach this conclusion.

Mahakaal – God Rudra is unembodied, unperturbed, indestructible, is godhead, immortal, imperishable, unchanging, without beginning, without end, without birth, immeasurable, witness, perceiver, stoic, all-devouring, without beginning-middle-end, ever-awake, pure, enlightened, free, cause of creation, preservation, destruction, self-born, self-illumined. He never born, He never dies or having taken birth does not grow. He is sans birth, getting less or more does not happen with Him, without beginning and end, ever existing without wearing, ancient, i.e., without result, owner of six-riches, Majestic Maheshwar.

Time – Kaal is beyond thinking. The Kaal, belongs to how many kaals, the Kaal itself cannot tell! Neither the days, nor nights, nor mornings, nor dusk, nor mid-day, nor dawn, there exists; no trace of any of these time denoting names; to know such Kaal beyond kaal through imagination, mind itself gets stunned. To say finally, in order to determine the creator of the master of creation, to search the beginning of the endless time – kaal, to run the brain for it, is fruitless!

Hark! In the cool light of the lamp of Arayan Race, The Majestic mahakaal is standing. The teaching of 'Shruti' says, — The universe and the world have been created from Time-Kaal; in Kaal only they stay, and in Kaal only they would dissolve. In Time success comes, in Time only trees produce fruits, in Time the fruit of austere endeavor is produced, in Time only a child increases its strength; in Time an aged person loses his strength and brain power, Time only delivers the child and Time gives heat from the Sun. Nothing happens untimely. Till the right time arrives, nobody with education and intellect, would be able to earn wealth, while with favourable time, even an illiterate is able to earn wealth; therefore, every work is undoubtedly subject to time. At the time of misfortune, whether science, or Shatras, or mantras, or medicine nothing is helpful in providing remedy. Again, at the rising time, all the means when applied according to the rules, gradually the person becomes powerfull. With the help of Time, wind flows in great speed, the clouds with the weight of water comes down, ponds gets covered with white Lily and Lotuses, and all the trees get decorated with flowers and fruits; gradually, the image of Moon becomes complete through its sixteen phases; nights are sometimes filled with stark darkness and sometimes is filled with the snow white moonlight. With out the help of Time, all the trees are not able to flower and fructify, and all the rivers cannot flow in speed. Elephants and deer, snake and birds cannot be anxious for mating. Accordingly, women-folk getting pregnant, co-habitation during Spring season, birth and death of the living beings, infants lisping, arrival of youth, coming out of the saplings from seed, until the right time comes, nothing takes place. There is nothing which came untimely. Before the creation, when the world having crossed the kingdom of ignorance of the past, could not receive the place of guest in the 'Inn' of the Present, at that time, What was there?

Kaal — Time was there, that Time without beginning created the world. Hundreds of manly efforts have flown down in the stream of time. By the kindness of Time, sea-bed turns into hills and mountains, small seed transforms into a huge tree, in the places of trees nectar appears, in the middle of desert, the beautiful and eye-soothing form of stream appears. Farmers putting a hard labour, before time do not get the desired produce. Even in austere religious practice, the lordship of Time is unaffected. Meeting with the form of Brhama, meeting the unearthly form of Kaal, is also the blessing of Kaal – Time. By the command of Kaal, the universe is created, by Kaal it is developed, again by the greatness of Kaal, annihilation takes place. Kaal is creator has created Brhama, and is nourishing and at the right time, would compel it to get destroyed. Kaal is the predecessor of 'Prajapati'; Kaal is self-born; Kaal has no reason, Kaal itself is all reason; Kaal is sans beginning an end; with all six riches, without end; without having rest kaal is the Master of the world, independent, Omniscient, Omnipotent. This Mahakaal is gross and fine both; it is with form and is without form too.

Here is no perceivable form of Mahakaaal, it has no division and sub-division, it has no night, there is no beginning and no end it is an all pervading, reality; it is only an undivided which can only be felt, self-illumined Omnipresent existence. The enquiry of this infinite universe's reality is pervaded since time immemorable. What is there in this world which is not digested by the Time? The way Garuda Bird destroys snake, in the same way Kaal, the most beautiful one, one who performs beautifully any work, one is full of glory are destroyed. One who awards wealth to the needy, miser, religious man, irreligious one, soft spoken person, harsh speaking person, kind person, cruel person, good and bad, there is no one who would not be destroyed by Time. When Time eats up even a mountain, then could it be satisfied by just destroying common human beings? As the stage actors, in different dresses act, similarly Time too, by way of destruction, preservation and creation is roaming. The way forest elephant uproots the plants etc., in the same way, Time too annihilates the world from its root. The Kaal, killing all subjects, wears the garland of bones from top to toe. From the great 'Kalpa Briksha' — a wish fulfilling tree, the fruits of 'Sur' and 'Asur' thrown down are eaten by Kaal, and from the lap of a mother, it snatches away even her loving son easily.

Even after passing of hundreds of 'Maha-kalpa', it never feels any remorse. Whether small of big, nothing is left by it. It is not so easy to understand with common intelligence its glory. It is the most powerful amongst all. In this way the Time which ends all and is like death, after finishing its dance of annihilation, again after creating Brhama etc., creates a play house of sorrow, suffering, and ageing; and as a child after makes dolls, breaks them away, likewise, after creating all the

Fourteen worlds, countries, different kinds of animals and human beings, annihilates them again. This Kaal which brings end to all created things, and bringing ageing diseases even into the body of young ones, kills them. Even self-realized person also does not receive its blessings. There is no limit of its stomach. But its by kindness, a suffering one gets freedom. This Kaal without partiality accepts every one. This is the gist of all Shastras-scriptures – Kaal alleys everything in this universe, Kaal is the Master, rule giver and enjoyer of everything. Time is the basis of this world. Maheshwar is the basis of creation, preservation and destruction. This great Universe is cause of The great activity in the universe. The present movement of the world is due to the power of Time, due to the power of the Kaal, the past is overcome, and again due to the power of Time, the future world is as an image appears. The Universe is born of Kaal, and its end is in surrendering to Kaal. Aeons after aeons, centuries after centuries, in this world so many heads were held high, and is still rising above and would as well be in future, but all these glorified heads would one day lie in the jaws of Mahakaal. Leaving Kaal, no body can do anything, Time is all in all; Kaal is creating the world and destroying it, there is no way to get rid of Kaal whether you are free or in bond; even if you are free, you will have to be in the womb of Kaal, and if you are in bond, still you will have to be in the womb of Kaal. The Universe will have to be always in the womb of Kaal – Time.

The stream of Time is flowing continuously. As the small stream and rivulets flow into the great river, and the big rivers joins the sea; the way the big rivers due to meeting of small rivulets do not dry up, rather becomes wider, and flows continuously; in the same way, moments and its parts are small stream and rivulets and days and fortnights mingle with the year; meeting of small and big makes them big and never small and never gets separated. The world falling into the flow of nature continuously appears to flow; the great vortex is form of Kaal, the waves are like months, speed is like hat of season, fortnights are like pebbles, moment is field, day and night is water, religion is curd, wish to obtain money is milk, truthful word is the main bank, ahimsa-non-violence is tree, yoga-a period of 12 years — is lake, gathering all these together, the great river of Kaal, continuously, without any pause, the most powerful one, flooding this world, carries them into the house of Death. Noble hearted learned ones riding on the boat of knowledge easily cross this river. Those who are mean hearted they without the boat of knowledge can never cross this river. Whose Nabhi – Naval, is sixseasons, whose 12 months is aur—spoke, dark-night etc., are whose parva – festival, that which would never come to end, that which is continuously in rotation, this universe and the world on whose command enters, that rotational Kaal, is lying secretly in a solitary cave.

Kaal is of many kinds on the Basis of material. As materials are of different kinds, their Kaal-life is also different. Brhama is the cause of the world, with the help of his Maya, so many and in so many forms, has dawned the form of the universe; Kaal too in that many numbers, in that much amount is fixed; that is to say that for different Kaal is there for different matters. There is such beings whose birth, development procreation and death all time taken together is equal to human being's one day only. Again, in comparison to human beings, the life of gods is lengthier. Whereas, one 'muhurta'—one second of Brhama is equal to sixty thousand years of this human world.

The measure of Satya Yuga is 1728000 years, Treta Yuga is 1296000 years, Dwapar Yuga 864000 years, Kali Yuga isn432000 years; and 71 times of the total of all these yugas is the age of Manu and Indra. Again, time taken in the fall of one lock of hair of 'Lomas Muni', one Indra dies, like this after the fall of all the hair of Lomas Muni, Loma Muni expires. Therefore, it is impossible to calculate the age of Lomas Muni. In one day of Brhama, 14 Manus get deliverance and the fall of 14 Indra takes place. In one month of Brhama, the fall of 420 Indras happens; in one year of

Brhama, fall of 54000 Indra takes place and in the life-long time of Brhama, minimum 540000 Indra is destroyed. The day of Brhama is called 'Kalpa'; all the four yugas in one thousand times, makes a day of Brhama; and in the same way – one night; so the day and night together makes 800000640000000 years (eight padma and 64 crores). In this way, the age of Brhama if 100 yers. People living in 'Maharloka', their age is one thousand 'Kalpa'; those who are in 'Maharloka', their age is two thousand 'Kalpa'; those who are in 'Tapaloka', their age is four thousand 'Kalpa'; and those living in 'Satya Loka', their age is equal to the age of Brhama; that is to say they all live upto the time of Great Annihilation (MahaPralay).

n the bosom of Mahakaal is seated 'Kala' and 'Kali' both. In the bosom of Kaal, the power of spiritual cognition, Purusha and Prakriti, Kaali and of Kala, Shiv and Shivaa, Shyam and Shyama, their seat is permanent. As the burning power of fire makes its place in the bosom of fire itself, in the same way in the Bosom of Kaal, the seat of Kaali is assigned. The great universe is the great dance of Mahakaali on the stage of Kaal in the play house of Mahakaal.

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ETHER OR THE SKY
(Byyom ba Akash)

Byyom or Aakash that is, Zero, Retirement, Vacant, or Space are the names of it. The substance which has its shape as the Width's spread and piercing, and is imagined as unlimited, what is obtained, is its name as Byyom or Aakash, all the countries are its other names only. That which is providing shelter and place to live in, that is known as MAHABYYOM – The great firmament. Those signs which reveal the limit of structure, those signs are the Byyom. The relationship of Aatma – soul, in bondage is the same when it is free state. Mahabyyom has all the qualities known by the names of Bibhooh – Godhead, Nitya — Forever, Avinashi — Imperish-able, Nirvikar — Unattatched, Nirlipta— Ascetic, Avyakta — Unexplainable, Anaashrya — Shelterless, Analamba — Supportless. The Sky does not know the distance of its boundaries and its spread itself. Sky itself with air is the cause of energy. The energy taking air from the sky lights up. Sky is the cause of energy. Moon, Sun, electricity, stars, fire etc., are the forms of energy; all these are in the domain of energy. That which is under the domain of other thing, that dominant substance, is principal and different from the substance under the dominance. And the substance under the dominance is always held less or small.

When someone addresses others, sky assists, without the assistance of sky, words cannot be produced; it is sky by the help of which the called person listens, without sky sound cannot have motion; therefore, without sky calling or hearing someone's call is not possible. A word cannot travel between two subjects, if there is no space — sky between them; that is, in the absence of sky, no sound cannot be heard. Because the sky is there, the thundering sound is heard, chirping of the birds, and the lisping of a child is heard. The hearing organ is born of sky. Every activity has its doer. The Mahabyyom is now performing the act of 'being on leave'. When providing leave is its 'nature', then the very work is the Karta-master. Again, in the immeasurable Universe, the living place of the world is Mahabyyom, therefore it is the possessor. The Mahabyyom is immensely kind hearted, since it gives you place to live, you are able to live. All the creatures are born in the 'sky', the seeds germinate aiming the sky, the child in the womb takes birth depending on the sky and develops. This sky since gives opportunity leave, that is why you can make city, gardens, forests arbors splendid, palaces and pleasure gardens etc., and thereby you are able to beautify the earth.

Byyom is Omnipresent; Byyom-wandering smallest germs', cells there is the existence of Byyom; in the highest strata of Brhamaloka, there is the existence of innumerable atoms. Byyom is limitless and immeasurable. It has no length, no width, there is no upper-limit, of its height neither there is any limit of it downward measure, it has no direction or indirection, it has its spread in all the direction. Intelligence when looks at it, it becomes aghast, imagination becomes stunned having not found its limit and period. For this reason, the entire Universe's science and knowledge, joining together in devotion have assigned the Mahabyyom the form of "Padmasana" of the world and the universe, and bows reverently before it. Byyom is the inexhaustible store of the elements of creation; it is adorned with her own jewels forever. On her body in some part there is 'Kaustav' (a precious stone that Narayana wears on his bosom), in some part there is Kohinoor (a famous diamond), somewhere 'Padmaraag' (a precious stone), somewhere spread of dark green grass and emarld decorate and beautify his body. In some place white Sun spreading silver like light enlightening all the directions is constantly circling. In some place the golden Sun lighting all the directions, spreads innumerable golden rays all around, raising waves in the oceans is moving round and round. By lighting different worlds with blue light, somewhere red, somewhere green sun, they in their own velocity is moving on and on. Not only this, along with every sun, the basis of innumerable lives, shelter and 'lilabhumi'- the working place, in innumerable numbers the earth and other planets are circling. Some planets have one, some two, some three or more moons are decorating their neck beautifully. On the different stairs of Byyom, so many kind of beautifications are there, which is not possible to count them in numbers.

Some say, there is Byyom, some say, there is no Byyom; some say it is Bhava – an abstract idea or thought, some say it is the absence of thought or idea; — it is a great problem, a great puzzle! What we call Bhava? That which has existence, that substance is Bhaava. What we call Abhava? Dissolving (vanishing) of the substance Bhava due to unknown reasons is called Abhava. Its reason too is the absence of Bhava; there cannot be Abhava of Abhava. What is existing, it cannot be taken as non-existent. What is not there, its not there cannot be held. The birth of Asat – impure and the destruction of Sat – Pure, is impossible. Adding up of even thousand zeros cannot make 'One', and dividing 'One' into thousand parts, cannot come to zero. Therefore, disappearance of the substance Bhava due to unknown reasons, is Abhava. So, by what Byyom is made of? That it gives you space, cannot be denied.

You can go from one end of the field to the other end, because Byyom gives you space; but piercing a, mountain from one side to the other, you cannot go, because you are not provided with space; so it is seen that Bhava provides you space to go from one end of the field to the other; and the absence of that very Bhava obstructs you to go from one side of the mountain to the other side; therefore that substance is Bhava. That this substance is Bhava, is understood by its quality; quality exists in the possessor only, taking a noun as its base, quality or adjective exists; the substance Abhava, cannot be a noun, and quality or adjective cannot be the base of that which is not noun. Because in it there is no godliness, no, not subjected to decay, no stoicism and no disinteres-tedness. Therefore, he is a Bhava substance, Abhava or 'no' is not. In this universe, there is no such thing which is no, that is, everything is there. That which we think is not existing, this is existing, because if that object is not existing, how can you remember that? When you are remembering at that time, that object is of Bhava substance. Which is not existing or there is Abhava thing is there, cannot be proven. That it is there but Bhava is not in the object or the word Abhava can be rightly used there; the word not or Abhava cannot be used in place of 'No' or 'Abhava'. When you are thinking in your mind about 'No' or "Abhava", then in your mind there the Bhava of the very thing appears; therefore the object that you are thinking not existing, it is existing definitely; which is as if not existing, that very thing is existing and that is Mahabyyom.

Mahabyyom, Mahakaal, Prakriti and Purush – all are God Head though none of them is opposed to the other. In this universe whatsoever substances are there, everything is useable. This sky and this Byyom is in use. Those who are wise and famous, they can make every substance useable. The relationship between the ear and the sky which is there, when 'Sangjam' – restrain or control is applied in its use, then heavenly words appear; yogis can hear these heavenly words by applying 'Sangjam'; they can also hear the far away words and even words whispered. The body and sky, the relationship which they have, when 'Sangjam' applied, yogis becoming light-weight can achieve small stature or become light like cotton can move through the sky. Aryans with the help of their, 'Spiritual Knowledge', having had mastered this art made it useable and had performed many superhuman activities. On the other hand, the science of west, had failed to bring this knowledge into use; so what for, so much pride is there! Byyom is the fundamental element of all the powers. Know that it is the unseen and inexhaustible storehouse of all kinds of atoms.

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WORD OR SOUND
(Shabda O Naad)

We know that the meaning of the word 'Shabda' is Naad or sound. It is hearing substance and qualitative. It is of the nature of Akash – Sky. It is incessantly of cognizable nature, Aatma which is of conscious nature, which is full of all meaning, which cannot be divided, is sung as Shabda Tattwa – Sound Element; that undividable Eternal Supreme Being (God) by Naad, He expresses of Himself externally and His this state is known as Shabda. That which when pronounced, provides the feel of something and provides the knowledge of something, that very thing is called Shabda. This word should give this meaning, that word should be the provider of that meaning; like this, unending signs of God and wish of God is the Shabda Shakti – power of Word. The relationship of meaning and the word is eternal. What is the meaning of the word – 'meaning'?.

What is solicited or meant is the meaning, that is, what is asked for or prayed for to the 'word'; to a word what else can be asked for except its meaning?

To a word the meaning of it can only be prayed for; therefore, what is asked for from a word, is its meaning. What comes to light that is 'shabda' – word; therefore, the understandable or logical meaning has the eternal relation with the word. So, this can be said that the relation of a word with its meaning is utterable according to rules, it reveals the meaning and the revealer; therefore, there is relation in between the name and the named, and so; there is no difference between the named one and the name.

Soul itself is the word, and the soul as well is its meaning. Brhama is the revealer, and Brhama as well is the revealed. In worldly ways, they are differently understood as the word and the meaning, action and the cause, revealed and the revealer. Soul is the revealer of all things. Apart from soul all other things are revealed. Word is revealer and the meaning is revealed. The thing that reveals is 'soul', therefore since Aatma and words are revealer, so, the soul and word are the one and the same substance. What soul reveals is 'word', and what word reveals is the meaning. Word's, ever body's cause to understand the meaning, capability to understand, the intellectual power to explain the meaning are eternal truth. The relationship of the word is in ascertaining and proven meaning, acceptance and acceptability, denoting and speakable, and revealed and apt to be revealed – the human intelligence is not placed one; it is not worldly or symbolic, there is relation between the meaning and the word, a name and the named one — this relationship is not of present time, but it is existing since time immemorial. For example, the word 'gao' indicates an animal with horn and tail, so here the uttered word 'gao' is indicative of the meaning; like wise when 'Pranav' word is uttered symbolically in the heart of 'sadhka' a feel of 'god' appears. For the sake of 'Upasana' – religious meditation, it is fact that a symbolic relationship with 'God' has been established, but this has not happed this day; with 'God' the relationship of 'Pranav' is eternal.

Words are of two kinds – 'dhvanaatmac — rhetoric, (for example, Onomatopoeic) and Varnaatmac — narrative (descriptive). All the different sounds produced by different musical instruments are dhvanaatmac, and when vocal sound is added, it becomes Varnaatmac. When two things collide, sound is created, again, by self-effort, words come out of the human voice; the function of these two are not the same. The sound in rhetoric is called 'undisclosed'. The power of every sound (word) is that the sound coming into the contact of hearing sense organ, reveals its form etc., and produces some kind of mental action or knowledge. All those words which is a sort of aberration producing grief, joy, emotion while they have no relation to words, that is, which does not produce any picture in the mind of human beings though give birth to joy and grief, those are 'Dhvanaatmac words – e.g., Mridanga, Veena, Ragini etc. For us, the sound of animals and foreigners are like-sounds. The words coming out of human throat, if not intelligently or correctly pronounced, then that word would be taken as denoting a sound (Dhvavni vachak); say for example, a child, a patient or a mad person producing sounds like yaen, oyn, gyaon, goeyn etc.

Varnaatmac sound – by which an object is described, that is Varnaatmac word. Because in it, the help of throat etc., is used, that is why these are known as Varnaatmac sounds. These Varnaa sounds are also said as expressed words, sentence, talk, advice etc. and such many names are in use. That word which comes out of human throat, which has complete association with meaning, that is, by which word in the mind of human being, feeling of a shape of something is felt, those sounds are known as Varnaa-sound or expressed sound. By those glorious words, poets, external objects and places such as village, city, lakes, seas, and mountains are described; and the desire, passion, greed, fear, comfort, sorrow etc., the picture of human feeling is etched in the mind of others with the help of words.

Dhvanaatmac and Varnaatmac, both are

'stricken' words. There is beyond Aahat - 'stricken' words, Anaahat' - 'unstricken' words are there, that is known as 'incorporeal' words. These 'incorporeal' words arise from God in the heart (mind), When mind and heart are purified through Tapasya – ascetic austerities, when intelligence become pure reaching superiority on truth, by the good luck of the practitioner, this sound is revealed in the 'Right Ear'. This is unfailing and one's own alone.

Words are self-revealing. A lamp itself is its producer of light as well for others too; likewise words are themselves revealer of them and also of its meaning. That is why, they are self-revealing. Self-revealing is its function. Word is revealing the universe. Due to the power of the word, the universe is revealed. Had there been no knowledge of word, if the light of word had not lighted the worlds, then these three worlds would have remained dark, would have appeared inanimate, insensate. As on sunrise, everything appears, like wise by the light of words, everything comes to light.

By the power of word, it is understood that 'he is king', that they are subjects, he is father, mother, brother etc. These words are 'Wrik', 'Jajooh', 'Saam', 'Atharva' the four Vedas, History, Puraan etc., all Shatras, Nitishastra, 'Dev Vidya'- Gods Wisdom, Brhama Vidya, Music and Nritya-Dance Shastras, 'Shilpa Shastra – Engineering and Technology etc., comes to light. Heaven, earth, air, sky, water, human beings, gods, animals, birds, dharma – religion, Adharma – irrlegiousness, truth, untruth, saint, wicked, loving and not-loving, all these groups are known by words. In the absence of word, religious and irreligious activities, nothing can be determined. If there is no words, teaching cannot be performed; in the absence of hearing organ, religious, irreligious dialogues; truth and false, purchase and sales, and other activities cannot take place; words alone bring them all to light. Those who are deaf, their power of understanding is less. For this reason alone, words are principle and chief revealer. Words are also the revealer of self-illumined Brhamma.

Word is the universe. From word, the birth of the entire universe or creation has taken place, its staying is in the word, and it would dissolve into the word. Word is the binding power of it all. The entire cosmos is circulating in the Orb (circle) of word. Understanding of 'Shabda' or 'Pada' is called as 'Padartha'; Pada + Artha = Padartha. That which is deduced from the meaning of a sentence is Padartha. The matter which is not there in a sentence is to be said, unknown. Whatever matter is there, that is understandable through words; for this reason, the name of 'Padartha', is padartha. What is within the subject matter of a sentence, that is knowable; whatever is within the range of our knowledge, when takes the shape of knowledge, that which is expressed in the form of sentence; that, which we can think in our mind and can express in words, all that is subjectmatter. Non-existent too is a kind of matter, dream is a kind of matter and imagination is also a kind of matter. There is no such word in the world which has no meaning; there is no such matter which has no name. What is the proof that a thing has no name to address; that there is no name to address, what is the proof of that. On stricking a matter, the sound which comes out that is stricken sound (Word) and that is its name. That calling name according to sign becomes the revealer of all kinds of meaning. The result in nature is created in both the ways, e.i., word and meaning. Therefore, the ultimate result of nature of Universe is the result–word. Sound or word getting divided, into the wordly forms, become 'gao' – cow, 'Ashwa' – horse, 'Manushya' – human being, 'Kshiti' – sky, 'Tej' – fire etc. Word is permeating the universe, there is nothing that has no sound.

Nature is permeated by sound, sound is permeated by nature, therefore sound is permeating the universe. How can this be understood that sound is all pervasive? The universe is the collection of five kinds of atoms. There is the quality of sound in these five kinds of atoms, but then, how this can be understood? Atoms are the cause, the world is the function; separation of individual atom is in breaking the matter, therefore addition of atoms forms the matter. Since there is sound in matter, for this reason, there is sound in atoms as well. What is not there is in the cause, that cannot be in the result; when there is sound in the function of the world, that is, there is 'thun'-'thun' sound in clay, rippling sound in water, 'shno'-'shon' sound in fire, 'gno' – 'gno' sound in wind, hence, for the very reason, there is sound in atoms as well. Again, atom is the result and 'Shakti'- power is cause; so, there is sound in 'Shakti' - power also.

The last apportioned part of a matter, i.e., from which no further division could be done, which is beyond divisibility, that is atom. What do we call 'Bindoo'? Which has existence but cannot be divided further; that is 'Bindoo'. That is to say, last apportioned part of 'word', 'touch', shape, 'flavour', 'smell', that is 'Bindoo'. What is a line? Which has length but no width, that is a line, that is, a line is the collection of 'Bindoo', what is the last distributive of a line is 'Bindoo'. What is called as 'Brhama'? That, which is the last limit of matter, which has no perishing, no destruction, which cannot be divided into portions, that is 'Brhama'. All these three things are the same; therefore, these three things are permeated with sound, that is why the universe is permeated by sound; so why, word (sound), Brhama, Bindoo, and atom all are one. Unrevealed 'Shabdabrhama' is existing all over the universe. The corporeal form of that incorporeal 'Shabdabrhama' is – Veda, Geeta, Upnishads and human beings.

Bindoo – Dot, Atom, Kshan–Moment, are generally not perceivable, they are only suppositions. When Bindoo collectively make a line; when atoms collectively make matter, Kshan when collectively and adding up make Kaal and Danda etc., then we are able to understand them through our brain. If you say word is foreign, and is born of two matters; no, this cannot be; because the birth of 'Asat' – untrue and destruction of 'Sat'- truth happens never; therefore, that sound is never a stranger. Sound was there in unexpressed mode in 'Chit' – Spiritual perception and 'Achit' – material perception; in the meeting of these two got dissolved - unexpressed word (sound) is expressed.

Il powerful Lord of the universe, at the time of obtaining the form of the universe, got himself divided into three parts — Bindoo, Naad-Sound and Beej – Seed. Bindoo is 'Shivatmak' – like the soul of Lord Shiva, Beej is 'Shaktyatmak' – like the soul of Power, Naad is 'Ubhayatmak' – which has the quality of both, that is, 'Shivshaktyatmak'. The glorious sound, of the Sound permeated Brhama is unexpressed state or motion. The reflection of Sun and Moon falling on different medium, due to the vibration of those medium, they appear as mobile – trembling; likewise, word-substance too, sound's short, long, Ploota'- uncovered - unsuppressed, a high and deep one, not baritone, known and musical, middle, or in the slow measure appear as natural.

Words are innumerable. There is no dearth of matter, like wise there is also no dearth of words. The kinds of matter as are there, so are the words for them. The cause of the Universe, Brhama, by His power of 'Maya' in many numbers, in that many forms, in that many quantity, has divided Himself in that many ways, and in that many numbers too have been created. The Universe is the result of the ' Shabdabrhama'. Sans beginning, the dissolution of the Shabdabrham, is the evolution in the form of the universe.

Whether gross, or plants, or creatures all work under the control of word. The root of all the activities is 'Word'. First in the mind, the thought of a word begins, then after limbs etc., tend to work. The upward movement of the 'Pranvayoo' – life force – thought of words, without initiation of words does not happen. Heat, electricity, light, magnetic attraction, gravitational attraction, chemical attraction etc., all the different results of words. Its strength is unlimited, and power wonderful. This world, as it is known is recognized by word, is sustained, driven and administered by word. It is the root cause of all kinds of riches and dangers. In great wars, great warriors are sacrificing their lives, millions of lives are wounded, wives are losing their husbands, fathers are losing their sons. Why such things are happening? What is at the root of all this. misfortune? It is the Word only. Because, when the Chief of army, ordered 'Attack", instantly millions of soldiers rushed towards the enemy, innumerable sacrificed their lives, to estimate this can only be done by the very 'feel' of the word. One abused one in foul language, and the other person in anger killed him, this unfortunate incident happened because of the effect of the word. King Dasharath ordered or used words to inform, "Ramchandra you go to forest," immediately Ramchandra proceeded towards forest and had under gone so many agonies and pain. In the first moment of the word spoken, is its birth, in the second moment, is its stay and in the third moment, is its end. The words uttered by Maharaja Dasharath, died long back, but the very feel of those words made The Kumar of Maharaja to undergo pains and sufferings for long fourteen years. Words, due to its power have turned so many families into Smashan – grave yards.

Further, at the root of meaning is also word. At the root of all kinds of riches, grace, and progress is word. By the strength of words, woods are turning into cities, deserts are turned into three storied grand palaces. Again, these words give solace to many grief-stricken persons, to many agonized people and while it also creates grief and agony to many people; in this or that way, by the power of words, magnificent and wonderful things are happening, that there is limit to it. Veena, fluet, Mridanga, Pakhowaj, Saarengi etc., musical instruments are the examples of 'Science of Sound'. Bhairavi, Behaag, Lalit, Sreeraag etc., are the beautiful examples of the 'Beauty of Sound'. The command over the power of words that we find in the Arayan race, is incomparable with any other race. The Raag – Raagini, by which the animals and birds get enchanted, ferocious animals abandon fierceness, sick person is cured of the disease, grieved person is relieved from grief, the distress of a distressful person is relieved from grief; who else has this kind of Science?

The power by which the curator of sinners, Ganga came into existence; stone melts and becomes virtuous liquid, the hard stone-hearted person becomes soft and gentle, by which power, incorporeal becomes corporeal, inactive or immobile becomes mobile, who has that power? The Science of word of Arayans is wonderful and magnificent can be understood by whom? By mastering the power of words, the Arayans had commanded the ability of creationpreservation-destruction, had over-lorded once, where is that glory today? With Saamdhwani, in singing Geeta, the forest fierce animals had abandoned fierceness in the forests where sages practiced their tapasya – religious practices. The power knowing which, Arayan race had won over the Mahashakti – The Great Power, and established their control over it; the power by which they had aquired the knowledge to rule over all; under whose control the entire world was ruled, today Arayans have lost those prrecious wealth! Earlier in every house recital of Ramayan, Maha Bharat, Geeta and Virat were done, but these days all those activities have almost forgotten. Beside understanding the meaning of Ved , Geeta etc., hearing those provided many benefits (well-being), which today has gone beyond belief!

For doing sinful activities, repentance, act of giving (bestowal), asceticism, peace, visiting religious places etc., are the ways of penance for it all. From Immortal Vedas, many Puranas and oop-puranas, which appear ever new; many new state and feelings appear; unthinkable influence of words can only be understood by the Arayans and none else. The Vedas, Puranas, music etc., are for- ever, immortal, and without birth-preservation-destruction. Save the word 'Aryan', all other words are 'Varnaatmak' – descriptive, they do not have the quality of piousness. Save, by the Aryan tongue, worldly (material) tongue cannot pronounce them; in the heart enwrapped with materialism, the Arayan knowledge does not light up (reflect). If, a word is fractioned into sound, meaning and conviction, then the inner meaning and feeling and the sound of birds and animals can be understood; the 'science of words' of Arayans is matchless (amazing).

The 'Word' is the 'Third Eye'. The way, by the eyes, the form and kind of a thing is determined, is perceived; in the same way, with word its form, kind , feel can be understood, and the thing appears as if perceived. Rather, the power of words is more than the power of seeing. Eyes reveal a nearby thing, whereas a word reveals even a far-off thing. An incident is taking place in Kashi which cannot be seen by the people in Calcutta, people of Kashi cannot show that incident to the people of Calcutta, but with words they can reveal and detail that incident. By eyes, the knowledge of pain and pleasure cannot be had, but with words this can happen. With eyes, in the heart of others, the feelings of another cannot be conveyed, but with words this is possible. Eyes obeys its possessor, whereas words obey like its master others too. The "Brhama Shakhshatkaar"- meeting God is not possible, whereas it is possible with the help of words; that is why, a group of words is 'Shastra' – and is called 'The Third Eye' of Brhamana. Know that 'Shruti' and 'Smriti' are the God Gifted two eyes of Brhaman. Among these, 'Shruti' or

'Smrti', like one eye is not there, then the person is one-eyed, and when

'smriti' and 'shruti' like both the eyes are not there, then the person is called 'blind'. Therefore, having eyes as an instrument only for seeing, cannot be called a 'Brhaman' "Chakshusmaan", with the knowledge of Vedas and Shastras only one is known as "Chakshusman" Brhaman. When we move around, then only our external eyes are useful but when moving in the internal path (mind) or 'Brhama Marg', at that time these external eyes are of no use, at that time 'Smriti' and 'Shruti', if these two guides are not there, the Brhaman would face a lot of hurdles in his path. In this world, whatever is seen or unseen things, they all are grace of word. Every thing is experienced by word. During ancient times, Muni and Rishis being with their Guru, experienced their self-realization, that used to happen by the blessings of words only, the knowledge received through words, made them able to realize the Truth — Brhama; therefore, word is the divine eyes or the Third Eye. To have the realization of Brhama, is not possible without words.

Word is 'Karma'. Whether the 'karma' is intelligently or unintelligently done, both are performed with the aid of words or wisdom. Without thought or reflection of word, the muscles do not contract or spread. Without the thought, nerves are not agitated;

without words non can invite a person. By the movement of hands some one can be invited, but the feel or thought of invitation with words, has special appeal. If the flow of words does not reach hands, the muscles of hands would not act. By word, what we understand is the form of words expressed with the aid of the different parts of our mouth. The agitation of heat, agitation caused due to the chemical reaction, agitation due to effect of electricity etc., are names of the different modification of the agitation only. The thought of words is at the root and cause of 'karma'. The impressions of the Past sensation remain as impression in the brain. The past perseverance and the present are the result of sensation. Without any cause, without agitation, no act is performed; Desires, to be in the state of action, cannot be without cause and without agitation. Word and vibration are the same thing; without vibration word is not produced, and without word vibration is not produced. All the function of atoms and molecules is by attraction and repulsion – all these are vibrational; and because they are vibrational, so they are in the state of making sound. Where ever there is vibration, there is the word (sound); where there is sound there is word. In atoms and molecules incessantly attraction and repulsion is going on, in that word is always in action. When a thing falls or strikes another thing, this very action creates vibration and at the root of it is sound.

Everything has its language; animals, birds, insects, grasshopper, fire, wind, electricity, planets, stars, plants, tendrils everyone has its own language; everything is pertained to sound, every one uses words (sound). Since the universe has appeared from sound, therefore everyone has its language and so, there is no reason not to believe it. The material science is trying to understand the power of the language of the spirits and elements; as a result of this, to some extent, they are able to understand their language, that is why, they happen to converse with the power of the spirits and elements. Whatever they say, they can listen and answer them.

Arayan Rishis – Brhamans who were experts of Veda and Linguistics, understood the languages of all the three worlds, that is why, they were able to establish relationship with the three worlds. They could know in which poetical meter and in which tune, at what period of time, in which 'Mantra'-incantation, which 'god' is to be invoked so that the prayer becomes audible to them; due to the blessings of Vedas, they could know all these; that is why, they could invoke gods, and gods too appeared before them, both understood one another's languages and could converse. Knowledge cannot exist without words and language. In Astrology and Tantra Shastra, to know about auspicious and ominous, signs have been described depending on the sounds of animals and birds. Arayan Rishis had known about the familiarity of twelve zodiac signs with different colours and with which spirit and elements they have similarity in tune and vibration.

The word (letter) "A" is born by the addition of 'purusha' and 'prakriti', with this word motion and energy is adjoined. That 'A' product word for being driven, with very fast and unimaginable speed, is decreased by the unfelt internal friction, and getting contracted, resulted into the word "U"; then after, that very speed, being obstructed by the 'Mahabhoot' – magnanimous, "M" word having been born, results into the word "OUM". Sentence and 'Pran' – life-force, are born of friction. This sentence and life-force born of friction, is mixed in the 'Shabda-Brhama'. This universe and the world is born from this "PRANAV".

By which a sentence is revealed in the mind wherein from the Atman, the light which lights up that, in the form of a boil (an acne) is 'Pranav'. That is the self-lighted name of 'Parmatman' Brhama – Supreme Being, and It is the eternal seed of all the Vaidic Mantra and Upnishads. By different scriptural prescript, even if the natural function of hearing instrument is controlled or when all the sensory organs are relieved from their natural functions, that unobstructed elements of knowledge which this unexpressed 'Pranav' in the form of an acne listens, is the "Parmatman" – The Supreme Being; to Whom, Yogis by offering prayers, get freedom from spiritual, biological and supernatural ailments (dirt) forever.

Later on, in this boil-like Pranav, three colours appeared; these three colours are Sattwa, Rajah, Tamah, Wrik, Jajuh, Saam, Swarg, Marta, Patal, Jagrata, Swapna, Sushupti etc., functions were obtained and all the vowels and consonants alphabets were produced. As a spider, from its mouth and sky, cob-web brings out and completes the making of cob-web, like that in the blissful firmament of the Eternal and omniscient Supreme-Being exists 'Pranav; He by his own power in the form of rhymed Vedas, making sky as its base, as Brhama, appearing in the 'Aadhar Chakra' – the first of 'Ashta Chakra' in the spinal cord, store of many branches of knowledge, adorned with the letters of touch, warmth and diphthong and is spread in many worldly languages; in four letter continuously rhymed, big and long sentences, sometimes appearing in the mental sky of Brahma and sometimes do not.

The Supreme Lord Brhama when in the state of 'Samadhi' – absorbed in deep meditation, from His mental sky, first appeared the sound and that is 'Pranav', which we feel in our heart after closing (controlling) of our auditory organ. Then after Lord Brhama from that created 'diphthong', 'ushma', vowels and consonants, touch, long and short alphabets; after this from his four mouth for four kinds of religious sacrificial activity, along with 'Pranav', produced four Vedas. In that compendium of Veda, 'Gaeytri', 'Ushnik', 'Anushtoop', 'Brihati', 'Pancti', 'Trishtoop', 'Jagati' and 'Virat' etc. poetical metres are there.

Meaning is under the control of intelligence or the feel of the mind, for the sake of attracting attention, words are used. With mind, intelligence which is understood in worldly way, with the help of words or sentences that is pronounced. None can describe a thing which has not been understood in the worldly way. Atma – Soul appoints 'Mun' – mind, to explain the meaning received by the intelligence. Mind appoints the 'Kaiagni' - physical energy to perform that, 'Kaiagni' transfers this intimation to 'Marut' – air, then from air, the mental state is explained with the help of words.

There is fire in wood, but without friction that fire is not brought forth; and its existence too is also not exposed to intelligence; but on applying friction fire is produced, then its real form and the others is revealed. The innate knowledge of words in the 'Buddhi'-intelligence, remains in the unintelligible form till that time, until its existence is not understood, till that time, it remains in the form of unknown – unrecognized. The word in the intelligence, being applied according to the 'sthaan'- place and governed by a subject, changes its form, then only like the fire in wood it too comes to light. The cause of knowledge is the thought of words and the innate knowledge of words. Due to the compelling limit of 'Buddhi' – intelligence, without counselling, we do not understand the meaning of all the words; like the fire in the wood, our intelligence too remains covered by ignorance. The way, as the fire remaining in the womb of wood is revealed by friction, in the same way, in our case too, with following counselling etc., the innate words in our intelligence is required to be lighted. The knowledge received from counselling and instructions, is also known by the name of 'Shabda' - word and 'Shabdagyan' – philology. Counselling, word, Shastra, Ved, these all are similar — identical.

The Birth of 'Varna' – Alphabets: Generally, what we understand by a 'Word' is, that which is there in a fine state in the soul of language, a prior stage of expressed knowledge. Word is the revealer of this inner knowledge, situated in the soul of language; how it is revealed? It is revealed by 'Alphabets'. How do Alphabets are born? Soul, is to tell the mind, the meaning and the need, ascertained by the intelligence, to reveal that, to tell that it transmits the message; the mind, following in the body – the fire and then this fire impels the air to act. The 'air' thus impelled, being sounded, in upward or middle movement, entering into the mouth cavity, as per voice, time, place, and differentiation of 'case', A, AA, Ka, kha etc., alphabets are given birth. Only A, AA, Ee are the basic three 'Varnas'; these three 'varnas' are there in all the alphabets. If varna 'A' is dropped, no 'varna' remains any more. Only 'varna' A, changes into 'AA' , 'Ee', 'Ka, Kha' etc., forms; for example, violin or Sarangi are a kind of instrument, when 'bow' is played upon it, the natural sound that it produces, is 'A', that natural 'A', according to the differentiation of place and time, and application of fingers, different sound is produced, but in all those different sounds there is that natural 'A' ; amongst all the alphabets, the sound ' A' is all pervading, and therefore it is the best; this is my divinity; in the form of the sound 'A', "I" am pervading all the alphabets and the worlds. Sound, time, place, effort and inspiration, these are the causes for the specification of 'Varnas' – alphabets. On the basis of the differences in high and low or baritone pitches of sound, sound is of three kinds. 'Aayaam' that is the width of the body, 'Daroonya' that is coarseness of the sound, 'Anoota' that is rolling of the sound in the throat, these three are known as noble or baritone. 'Amber-swarga' that is the length; 'Mardav' that is the softness of the sound and 'Sthoolata' that is the hardness of vocal cord, these three are ‘Anudatto’. The ‘Short’, ‘long’ and ‘mixed’, these three kinds of differences are due to ‘time’. The different places in the vocal cord used in pronouncing, determines the differences in ‘Nibandhan Varna’, these differences can be called differences in place. In External and Internal differences, efforts are of two kinds. In this dual effort, touching and slightly touching, encumbered, and concealed are the Internal efforts; and ‘Bibar’ ‘Sangbar’, ‘Swash’, ‘Naad’, ‘Ghosh’, ‘Aghosh’, ‘Alpapran’, ‘Mahapran’ , ‘Udatto’, ‘Anudatto’ and ‘Swarit’ belong to external effort. ‘Anupradan’, Sansarga’, Place, ‘Karan Binyaas’ and ‘Parimaan’ that is, the amount of time; with this five ‘Karan’, a particular ‘Varna’ is born.

In Veda, ‘Para’, ‘Pashyanti’, ‘Madhyama’ and ‘Baikhari’, in these four parts it has been divided. ‘Tppriya Vaak’ or word is unrevealed; when that unrevealed vaak is revaled, then ‘Para, ‘Pashyanti’, ‘Madhyama’ and ‘Baikhari’ names it obtains. ‘Para, ‘Pashyanti’ and ‘Madhyama’ are unseen to us, these can be seen by the yogis; ‘Baikhari’ Naad is only understandable to us. One ‘Naadatmika Vaak’ – ‘Naad’ which is its soul, rising from the ‘Muladhar’ – the first chakra in sushumna, is called by the name of ‘Para’. Due to the fineness of sound, and impossible to determine it, and moving into the heart, this ‘para vaak', is called 'Pashyanti' as well because, it is perceptible to yogis, it is called 'Pashyanti'. Rising from the center of heart, understandable to intellect and having obtained the desire to utter, is then obtains the name of 'Madhyama'; and when expressed by positioning in throat, palate, and lip, moves out of mouth, then it is named 'Baikhari'.

The first primordial 'Para' is 'Naad' – sound; this is full of life and is situated in 'Aadhar Chakra'. Second is 'Pashyanti', this is conceived by mind, the sentence of which is absorbed in 'Prana'; that is when it is repeated silently in the mind, this is 'Manomoy'; its base or root is 'Manipur' – Naval. The sound arising from 'Mooladhar', piercing 'Swadhisthan', appears in 'Manipur'. The Third is 'Madhyama', this is perceived by intellect, the sound which had appeared in the mind, that has to be expressed thoughtfully; that is why it is full of intellect.

The 'primordial Sound', piercing 'Swadhisthan', after arising in 'Manipur' and after obtaining the name 'Pashyanti', the same having reached 'Anahat Chakra' obtains the name 'Madhyama'; if you close your ears with a finger, you can hear this sound. The fourth is 'Baikhari'; what is expressed that is 'Baikhari'. This 'Madhyama Vaak'- the sound situated in the heart, when piercing 'Vishuddha Chakra' or 'Kantha' – throat, moving through the speaking organs, comes out, it obtains the name 'Baikhari'. The 'word' which is in 'Muladhar' situated in the immeasurable powerful 'Bhuma Brhama'; which is existing in every living being in the form of 'Naad', is perceived as the thread of 'Lotus' and as thread of cob-web by those who are endowed with insight.

As in the sky, kissed by long and toll trees, there is fire; that wood when fractioned, then first, very little fire comes out which is not perceived, but when more friction takes place, first with the help of air fine sparks come out and then increases with the aid of 'Grhita' – clarified butter, then it is perceived: voice too is like that. 'Shabda Brhama' with the aid of air, entering in 'Muladhar', a little of it is expressed; having moved upward from 'Muladhar, piercing 'Swadhisthan', reached' Anahata'; till now it remained ignorant. From 'Muladhar' gradually, little by little getting revealed, and obtaining fine form, piercing the throat reaching in the mouth cavity, low pitched and high and strong sound and the other alphabets in gross form, becoming different word-form through the speech-instrument when got revealed, then only it became intelligible to our intellect. As for example, air the friend of fire, fire is revealed with the help of air, in the same way, friend of speech is air; taking shelter in air, speech comes out. In the first moment of sound, is its birth, in the second moment is its stay, and in the third moment, is its 'Loy' – dissolution. When there is birth, there is dissolution; but where is the dissolution of sound? 'Naad' – sound rising from 'Muladhar', reaching the 'Tooriya Sthan' – 'Brhama Dham', in the "Sahasrar" i.e., in the brain gets dissolved.

As is said in Veda, the seventh sound of flute is the 'sound of flute' (Banshi Dhwani). In this flute-scale, there the sound 'Pranav' reverberates. When the sound of 'Venu' — flute sound' rises in the 'Sadhak' – practitioner of sadhana, achieves the following state: deep knowledge of science, that is the knowledge of unknown fields, fearlessness, in his company ferocious animals abandon ferocity, sorrow of any kind remains no more, sadhak remains always absorbed in heavenly joy, no corruption in love remains in his heart , in this sound, the mind and heart remains so much absorbed that, there remains no sense of the external world. Dress from the waist falls down unknowingly, hair becomes disheveled, hunger and thirst vanishes, the living body becomes devoid of affection (attachment); 'Bairagya' – disintereste- dness (Stoicism) dawns and due to this family and the world do not seem attractive (loving), and the state of Sadhak becomes like 'Samadhi'. The very sound of flute, makes the Sadhak continuously eager to meet the 'ParaBrhama' and does not care for any obstacle or danger. The way, Spring season is for us very pleasant since it is having less cold and less heat; by this tune of flute in the heart of Sadhak, spring like pleasantness takes place. During noon time in spring season, there is a restlessness of summer, but there is no burning sensation, rather it has coolness. In Vedas, it is 'formless', in the heart, it is 'Anahat', and in the spiritual perception it is as Banshidhar (Krishna), his formless (Unheard) sound, attracts the formless jeeva -soul. In Ved, the aforesaid formless God – spiritual cognition, is described as the form of Krishna, and the heart as Vrindavan, the seventh sound as the sound of Seven-holed flute and the jeeva, as the form of Radhika. Poets have described beautifully the qualities of this tune of flute as most enchanting and wonderful, and the very thought of it fills the heart with heavenly joy.

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SENTENCE
(Vaakya)

Sentences are of two kinds – true sentence and untrue sentence. The other name of true sentence is 'Aapta Vaakya'. Just being a sentence does not make it true or father of knowledge, and that too has been seen wrongly pronounced; therefore, what kind of sentence is the proof or father of true knowledge, that needs to be discussed specifically. Which sentence is true and which one is untrue, to make this intelligible, is not an easy task at all. Though it is not easy, yet there are some fixed charaterstics, that is said as 'Aapta vaakya – sentence or Aapta shabda – word. Aapta Vaakya or the knowledge of words is true, this is completely flawless. Perceptible or through guess, all proofs may be wrong, but Aapta sentence cannot be wrong because this is 'Abhranta' – it is correct. What is 'Abhranta' is beyond knowledge, is without beginning, immeasurable and only a sentence possessing 'Aa' sound Aapta vakya; which has no erosion, no development, no progress, no regress, no destruction, no carosion. In Great annihilation which like an eternal flow since the beginning of creation, in the endless flow of time remained, and is and would ever be; which in this world, in the heavens and in the lands of gods at the time of their destruction, in all the period of time, during all the time it always remained; in the destruction of gross and fine, the entity of which remained in the same way; the root or base of this 'Abhranta' knowledge is only 'Aapta vaakya'; this is the actual poof, measurement and the only way of knowledge; every knowledge is born of this alone; that which tries to overcome this, becomes its opponent, anything that goes against it, is not knowledge rather ignorance (Agyaan), not right but wrong, that is not 'Abhranta' rather 'Bhranta', this is no proof but madness. What do we call 'Aapta Vaakya'? 'Aaptyata belongs, to the sentence or the person? Aaptyata belongs to sentence as well to the person. 'Aapta' means believable, the truth; the person who has illusion, who is in confusion, who is desirous to cheat others, who has weakness of sensory organs and has no defect or incompleteness in speaking organs, that person is competent to possess the position of 'Aapta'.

That person whatever he says, whatever he preaches that is the proof, truth and 'Abhranta'. Weakness of sensory organs 'Aashakati', for example the deafness of ears, inactive tongue, insensate skin, blindness of eyes, incapable to smell, dumbness in speaking, immobility of hands, lameness of legs, any disease in anus, weakness in sex organs, restless of mind, one who has any of the above infirmities, he would never be able to become an Aapta- purush. Aaptyata in sentences e.g. cravings, untruthfulness, inability in purpose, one Aapta purush who has all these in his sentences, that is only Aapta Vakya; and the sentences in which these do not reflect, those in spite of being sentences from an Aapta Purush, would be considered Anapta Vakya.

Cravings: Briksha – Tree, a word it is, but with it there remains a desire to know whether it is alive or dead, whether it produces fruits or does not?

Asatti: The words using which a sentence is constructed, without delay pronouncing those words according to their relation is known as Asatti. This Asatti is the fundamental cause in understanding the meaning. If words not pronounced according to Asatti, meaning cannot be understood. For example: today I pronounce 'Ram', and then tomorrow, I pronounce 'has gone', this does not work. The time when I pronounced the word, 'Ram' simultaneously 'has gone' to be pronounced, to make the sentence meaningful.

Yogyeta – Worthy (proper)The sentence of which the meaning is apparent (manifest) and not against logic, that very sentence. For example, "that lady is barren", it is logical sentence, but "his mother is barren" is improper, illogical, because in spite of having a son, how can a woman still be called barren.

Taatparyya – The intention of the speaker or the specific feeling of his heart is called intention; intention is the basic part of word knowledge; a sentence qualified by intention is the excellent measurement. The sentence which does not have 'intention', that sentence even if pronounced according to 'Aakangsha', 'Aasatti' and 'Yogyeta' is invalid, not proven. 'His mother is barren'; if this sentence is loaded with 'intention', then this sentence is correct; but 'his mother is barren', in this sentence, if the meaning comes out that it would have been better if she had not given birth to a son, because in spite of having a son, she could not avail the comfort of having a son, in stead she only suffered; in this case this sentence is logical, appropriate. In nut shell, the sentence which has the bond of 'Aakangsha', 'Asatti' 'Yogyyeta and 'Taatprayya', that sentence is 'Aapta' sentence; otherwise it is not. Likewise, 'Aapta' sentence too is the father of knowledge. Now the question arises, is there any such Aapta Purush' who does not have any such deficiency? 'Saankhya' and 'Vedanta' declares that one Aapta Purush is God, and the other Aapta Purush is 'Yogi'.

God is ever believable – 'Nityaapta', and yogi is 'Naimittikapta' that is he under the control of necessity.

One whose Aaptata is born of any cause,i.e., 'Dhyaan' – mediatation 'Dharana'— realization or comprehension, 'Samadhi' – absorbed in deep meditation, listening, mulling and 'Nidhidhyaasan' – in meditation for 'spiritual wealth', is called 'Naimittaapta'.

Human beings since childhood having had listened words, saw others doing activities, system of behavior and thinking deeply about that, at the right time, understand the strange power of words, and understand the trust in the meaning of words, the power of knowledge. Since childhood having listened sentences and seen behavior of people accumulates a lot of knowledge. If some one does not speak to others, and does not listen others, then in spite of having eyes he is like a blind person, and is without sensory organs despite having them. Not only this, if sentences are not used, no knowledge can be gathered by us, nor creation and correction of sentences would be possible. Because animals do not have the power of speaking, not the language, so why they are ignorant. Newly born baby is if kept in a forest without human beings, then what kind of knowledge would he acquire, can well be understood. Then again, if human race becomes sans speaking organ, then what would be the condition of this world, can be imagined.

The objective of obtaining 'Brhamagyaan' is the function of preaching rules of 'Aaptopdesh'. A sentence, whether worldly, or supernatural or related to spiritual knowledge, is the revealer of everything. All the things have their appropriate usable name. Human beings since the time of creation, till this time is learning those names by hearing them. For this reason, naturally in the mind of them the question arises, as from whom human beings got this power of language, from whom the language formed in symbols, did he hear; and lastly, the speaking power which was inactive, bound by symbols, the words which is known by the name language, that housing in the soul of the primordial body Brhama, appeared voluntarily. That imperishable, innumerable world of words is the Veda of Arayans; all those Vedas are words. Due to the difference in the formation of vocal cord in the people of different countries, these words have resulted into different forms. Let there be any number of languages, but at the root of all is 'Ved'.

If the creation is without beginning, if there is no beginning of human beings, therefore Ved too is without beginning. Our intelligence comparing with that of our Six Philosophy, is nothing more than the light of a glow-worm; to whom those six philosophy bow with respect, who would not admit this, that thing is Supreme? Whether we understand the meaning or not, which just by reciting those words, the body and mind becomes clean, and the worldly and heavenly good happens; those Aapta words which are there in Ved, is undoubtedly Supreme. Ved is dependent on Aryans and Aryans are dependent on Vedas; the Ved – word is Arya-word, the Ved-knowledge is Aryan-knowledge; that which is not Aryan word is animal word, that which is not Arayan knowledge, is animal knowledge. Soul and sensory organs are the form driven by mind though impossible to understand, which is by country and time qualified yet which is not in the form of a book; such Vedas are great like deep ocean and should be accepted, (welcome). That whose parts are the knowable stanzas, whose parts - 'Parva' are 'Siddhi', whose ornaments are sound and consonants; salutations to that divine "Akshar" – OUM.

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NATURE
(Prakriti)

In order to understand this 'Mahashakti' — The Great Power, it has been divided into three parts. Maya, Shakti and Prakriti. The function of 'Maya' is to create 'illusion': in 'Adwaita', illusion of 'dwaita', in Shakti, illusion of beautifully white, as silver; in rope, illusion of snake, due to the weakness in 'sight', illusion of direction and grief too is within this illusion. Maya is shapeless and sheltered. The function of Shakti is contraction or amplification. Shakti is formless and adoptable.

The function of Nature is to provide shelter. This shelter is in the form of structure. Whose shelter? Shelter is for Maya and Shakti. Prakriti is shelter giver; Maya and Shakti are shelter seekers. The work of Nature is to provide shelter to 'Power' and 'Maya'. Power cannot operate without any instrument; therefore, nature is the shelter-instrument. Formless Shakti can be imagined, because of being with a shape, it is perceptible; because of taking the shelter in 'Nature', we are able to guess the amount of power too.

Non-elemental Maya, had it not taken the shelter of elemental Nature, by what and for whom the illusion be created? Therefore Prakriti – Nature is the shelter and instrument of Maya. There is no relation of Maya with Power – Shakti, rather it has that with Nature. That is why these three appear separate. These three have three different function although it is one. The shelter of Maya is Nature, and the shelter of power too is Nature, therefore the shelter of universe is Prakriti – Nature; So the Nature, is Universe.

In the function of creation that which is fundamental and first, that is Prakriti – Nature. In the presence and control of Purusha - Male counter-part, nature only creates the world; Nature alone is capable to create, as witness the presence of Purusha is sufficient. Specially, the Purusha – the spiritual inherent cognition, being in a state of unperturbedness, is incapable to perform any activity.

Sky, Water, Fire, Air, Earth, Mind, Intellect, and Ego these eight belong to Prakriti – Nature. Nature is result oriented. Not to be the same is 'Parinaam' – result. There are four states of Nature – revealed, unrevealed, specific and non-specific. (1) When in Nature, there was no aberration or difference, was in a state of equilibrium which is the known as the very primal state, or state like that of seed, which is also described as the sum total of Power – Shakti; this unrevealed, non-aberrated, difficult to comprehend, this primal form of power – Shakti is called its unrevealed state. Since, at that time, there was no useful sign of knowledge, that is why that state is called 'Unrevealed' – Avyakta. (2) That which is 'Avyakta', the first aberration of the Primal Nature, which is called 'Mahattwa' or 'Buddhi - tattwa', that is its revealed - 'Vyakta' state. (3) The state of 'Avishesh' – not special (non-specific) which is the root of the state of 'Vishesh'- special (specific). (4) The 'Vishesh' - special state and is the gross earthly elements and sensory organs.

The Four-state Nature, is transforming into the enjoyable substances for the personified (True) Consciousness; that is, sound, touch, form, taste, flavor, comfort, sorrow, happiness, melancholy, illusion, coddling, repentance etc., in such various forms. Forms are of sixteen kinds: White like moonlight, Dark, Blue, Yellow, the colour of newly arose sun, small, long, round, square, hard, smooth, sweet, oily and intense. The qualities of 'Tej' – energy, in the mind are : sorrow, anger, laughter, sleep, hunger, illusion, and laziness. Sounds are of seven kinds: Sa, Re, Ga, Ma, Pa, Dha, Ni.

Nature is the shelter of energy (Power); on the basis of the difference in shelter, the difference of energy is decided. The very one energy in the form of earth, by having taken shelter in the energy of Nature, we feel and use it in the form of smell, the energy in the form of fragrance is the object of our enjoyment; in the same way, 'Rasa' - taste in the water, radiance in fire, touch in air, sound in 'Byom' – sky, 'Sankalpa' – determination in mind, 'Avadharan'- conception in brain, dignity in vain-glory are sheltering in the power – energy. From insects including the whole universe, the world is the evolutionary world elements; therefore everything is inclusive in Nature.

In this world every male has a nature, and every female has a male. Whether the purusha is a part of Prakriti or Prakriti is a part of Purusha, this is beyond decision. Once Brhama in Vrindavan asked Radha-Krishna — You are Krishna and She is Radha or You are Radha and the other is Krishna, this can not be ascertained by any one; even in Vedas, there is no decision on it. O Radhey! You mingling in the Prana of Krishna, have become the 'Mother -like' to the world, and Krishan being especial to your heart, has become God. The most astonishing matter is this who is that Artist who has created this creation which is beyond the intellect of any body. As this Krishan is ever true, in the same way you too are. You are his 'portion' or he is your 'Portion', this cannot be ascertained by anybody!

Best, medium or fallen women all are born from Nature; amongst them those who are born from the 'Satyansha' – elements of primal qualities of purity, they are the best (of highest order), good natured and loyal in following husband. Those who are born from the 'Rajobhag' – activeness and spiritedness elements, they are middle kind of women and they are characterized by pleasure and enjoyment and ready to work for her own success. Those who are born from the 'Tamoh Amsha', they are known as fallen; their parentage is unknown, quarrelsome, bad-mouthed, of bad character and willing to live independently. On this earth the characterless ones and in Heaven the 'Apsaras' – beautiful dancing women are born from the 'Tamoh Amsha' of Nature. In this world women are born from the 'Kala Amsha' – a portion, of one-sixteenth part of Nature and Purusha from the 'Purusha Amsha' portion of Nature. Therefore, in humiliating women, Nature is humiliated; and in respecting women, Nature is honoured and is satisfied.

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POWER
(Shakti)

This Universe is the place to work. Whereever, you cast your eyes, you will see action only. Cast your sight upward towards the sky, you will see action. Whether, Sun with innumerable sharp rays and many such others, or the elixir pouring Moon; whether the planets and stars, or the oceans and the Universe, everything according to rule (principle) working in their individual fields, aiming towards the center is moving, is working being attracted by the center. If you cast your sight downwards, you would see the spread of the Earth, oceans, mountains, woods and orchards, villages and cities and spread of fields where depending on their individual nature, everything is adhering to their work. In this active world no body is away from its aim and there is no rest in action. Whether it is the world of gross mater or the conscious world, the whole living being is moving in his individual working field. The immeasurable water sources too are working; rivers and springs, hill, mountains and all stationary objects are working; tree, tendrils and all plants are also working; lower beings - worms and flies, animals and birds all small living beings are working. The better beings – human beings too are working. Every body according to its nature is working. Different living beings have different kind of work, and on account of different kind of work, different classification is there. It is for this reason that everybody does not belong to the same class. The work of an artisan and a pot maker is not the same; so the class is also not the same.

The action in gross world appears in the gross form, and the functioning of the conscious world appears in conscious form. In the functioning of gross element even there is the element of truth and progression, in that the shadow of knowledge and pleasure is not seen. But in the functioning of conscious world, in every step along with truth and progression, full appearance of knowledge and pleasure is seen. All the work of jeeva in this world is accomplished aiming progress and full appearance of joy centering Nature. The wonder in this matter is this that nobody is able to see his complete progress and comfort. Every one is unhappy because of all the memories of his wants. In the external world, work is going on incessantly and in the internal world too silently, desire and anger etc., are working continuously. The wheel of 'Karma' is incessantly moving, even for a fraction of a second, the world is not without work. At the root of all karma, there is 'Shakti' – power. Tis world is the work of energy (power), it is only the play of energy. The world full of work and, is therefore the world full of energy. Power is also mingled with action. Energy is never without action and action is not without energy. If energy leaves action, it becomes difficult to guess its existence; and without energy function cannot be performed. Under the influence of power, whether gross or conscious all are acting. Static, or mobile, all are absorbed in continuous activity.

When I am thinking, thinking is a function of brain – Gyankriya; when it is said that one is thinking or mulling, it is clear that the brain is at work. Every function is subject to energy. When it is said that one is understanding, it means that the energy is at work; therefore, the soul by which the function of thought is performed or the knowledge by which the kind of mulling function is performed, that is 'Shakti' – energy. The cause of Function or change is energy.

From time to time, the burning power of fire, the power of poison which is neutralized by greater poison – power is experienced. When our body comes in the contact of fire, the burning power of fire burns us, that which burns our body is the power of fire. But a powerful person (endowed with spiritual energy) is capable of controlling the burning power of fire. The quantity of poison, if taken by us, would kill us, but there are people who even if take more than what we took, would not die. 'Prhalad' was given poison, he was thrown into the fire, but he did not die. 'Rishi Vasishtha' had jumped into the fire, but the fire could not burn him. The ordeal by fire (the one which Sita of Ramayana passed through) of Sita too is as well in the same, that fire could not touch her body; if fire was able to touch her body, the fire could have definitely burnt her body.

Shakti is 'Triguna', that is: – Sattwa – Rajah – Tamah. 'Goon' means, rope by which things can be tied, in the same way, the thing by which world has been tied, is called 'Goon'. If a rope is made by a bunch of ropes, then the bond would be loosened; but when three 'Goon' rope is used, then the bond remains quite tight. This power is "Triguna". When the bond of one 'goon' is difficult to open, then there is none other on this earth, or heaven or among the gods, who is born from "Nature", is free from 'Triguna'. Except 'Paramatma', no other earthly being is able to avoid the bond of 'Triguna'. Right from a 'trina' – 'husk' up to 'Brhamaloka', everything is tied with the 'Triguna' rope of 'Maya'.

The kind of entity or existence which an object has, in accordance to that is its might or power. That by the existence of which one remains, and without which he does not exist, that very thing is his power; or which is the cause of one's existence, is his power; therefore the cause is his power. Now it is to be seen who is whose entity; by whose existence, the existence of the other is accomplished; by whose absence, the other too does not exist; who is whose cause? Earth, water, fire, air, sky, mind, intellect, ego, if the existence of these eight entities of Nature is ascertained, then all other questions can be answered. Odour is the entity of earth; therefore, odour is the entity or power of earth. If odour is taken away from earth, then it exists no more; likewise, the taste or flavour of water, the glow of fire, touch of air, sound of sky, determination of mind, understanding of the brain or intellect, and the pride of ego are to be considered.

From the Nature consisting of Sattwa-Rajah-Tamah qualities, this static, and mobile many beings have been created. Nature cannot remain static without change. Since 'Sattwa' is a part of Nature, therefore it cannot remain without change. With the association of 'Raag' - 'attachment' and 'Viraag' - 'non-attachment' is the cause of creation or the cause of result. 'Raag' and 'Viraag', in due order are the function of 'Rajah' and 'Tamah' gunas; therefore, it is evident that the 'Sattwa' shakti - energy, by the energy of 'Rajah' and 'Tamah' appears in different forms; this is named as 'Srishti' -creation or 'Parinaam' - 'result'.

Earth, water, fire, air, sky all together is Universe. Sound, touch, form, taste, flavor all these are power - energy. The sound power is sky, touch power is air, the power of fire is glow, the power of taste is water and the power of flavour (smell) is earth.. The primal cause of this without beginning and endless power is the 'primal cause' of this universe. The entire universe has arisen from it and is situated in it as well. By this power this universe is being preserved, nursed, reared and destroyed.

If power is excluded from the universe, then nothing remains. That very power is at times observer, at times is the scene; at times enjoyer, at times object of enjoyment, like in different form and shape it is functioning. That power sometimes, appears before us in ferocious form, and sometimes appears in majestic form – at times in the form destruction, at times in the shape of cremation ground, at times in the shape of 'Kaali', at time in the form of 'Shiva', sometimes in the form of 'Vishnu'; and again that very power in the month of 'Baishakh' – 14th March- 13th April strikes us with extreme anxiety, but again in the form of 'Vasanta' – 14th April – 13 May, assures us with the beauty of fragrant flowers and tasty fruits.

When the same power at times in the form of ocean, sometimes in the form of fire, sometimes in the form of dense forest, sometimes seen in the form of towns. Whatever is perceived, everything is ornamentation of the 'three-gunas'. The dance of Nature since time immemorable up to time infinite is going on and would go on ever like this. The Nature is the dancer, and there is no dearth of spectator while there is no stopping of the dance.

'Shakti – power' cannot function without receptacle base.Power cannot express itself without any machine or dwelling place. One 'AdyaaShakti' - Primal power, the main-nature, depending on vision-sensory organ, the very one power, is performing ten types of function. Only on the basis of the difference of place, the difference of power is assumed. For example, the fragrance of rose attracted one is of one kind, while the fragrance of white-jasmine (Spanish Jasmine) is of another kind too attracts another and Bel –Arabian Jasmine attracts by its fragrance is of another kind.

The all-liquid juice, which the coconut attracted, that is of one kind, while Fanpalm or Palmyra tree what attracts is different, and what Date-tree attracts, is again different, and likewise what Sugar Cane attracts is of different kind. Like this owing to the difference in Nature, the Power – energy is called by different name. Energy or power is subject to assumption. Work is subject to functioning power. There is seed which has the power to germinate. But if that seed is fried, then its germinating power is lost. The ability owing which the seed has the power to germinate, and in the absence of which that something unseen, is the power of the seed. The power to germinate in the seed cannot be seen; after the function of germination, one can guess the power. Fire has the burning power; fire can be seen but its burning power is unseen. Fire I burning hay; the power which is burning the hay is unseen, but the function of burning is seen; therefore this can be said function is seeable, while the power or energy is unseen; work or function is expressed, while power is unexpressed.

The power-energy is work, and work itself is energy. The development or progression of function is progression of power, the cause of 'Karma' work is 'Shakti'. By the kind of work, power or energy can be estimated. The root of work is power. Physical, vocal or mental whatever kind of function it may be, without energy no work can be accomplished. In order to perceive the kind of power, one has to understand the kind of work. By the function of movement of legs, one can reach a hill or a village; wood after burning becomes ashes, by taking bath the body becomes fresh etc.

In this world there are innumerable works. Though innumerable, still they have classed nomenclature. Human beings have ten sensory organs; for these ten organs ten kinds of functions is determined. Seeing for eyes, hearing for ears, smelling for nostrils, taste for tongue, touch for skin, these five organs have five sensory functions; likewise, speaking with sentences, receiving with hands(palm), going with legs, rectum for excretion, sexual organs for pleasure, these five functioning organs are for five kinds of function. Awakening of life force, winking of eyes, respiration etc., the sleep of 'Antahkaran' – mind, and imagination etc. In this world, beside these activities there is no other activity. Whatever activity is there, the very work is included in one or the other class. In spite of there being innumerable activities in this world, they are classified in one of the these twelve categories.Again these twelve classes are divided into two parts – Contraction and Expansion.

Going, eating, seeing etc., whatever work is there, without contraction and expansion is not possible. While holding something with hands, they are to be contracted and expanded. While going both the legs are to contracted and expanded regularly. If the fingers are not contracted, the function of holding cannot be performed. The same is with all the sensory organs. Whatever the brain is thinking, whatever the mind is imagining, every thing is accomplished by the power of contraction and expansion. Intellect is continuously thinking, mind is always imagining, everything is done by the power of contraction and expansion. Intellect is continuously thinking, mind is always imagining; one thought after another, mind does not stay at one imagination. One thought after the other, on imagination after the other; when one goes another is caught; therefore, in mind and intellect incessantly the function of contraction and expansion is going on; there is no rest even for a second. This great cycle of function is going on by which power? It is by the power of 'Pran' – life force. Again, in 'Pran', the power of action contraction and expansion is imbibed there. 'Pran' is beings respiration and expiration; the very function of respiration and expiration is affected through contraction and expansion. Due to the functioning of 'Pran', all the sensory organs are functioning, whether intellect or working organs; 'Pran' is keeping all the organs active. That 'Pran' is Nature's 'Rajashik' system. All the activities of the universe is performed by the power of contraction and expansion. In short, creation, preservation and destruction, all these activities are performed by the power of contraction and expansion. Small, big, good, bad, hard, soft, whatever scientific functioning technologies which are produced with the help of the knowledge of science, everything is and was accomplished by the 'power' – energy, and would always be; and the root of the power if 'Prakriti' – Nature, the Mother of World – The 'Aaddya Shakti'. From the beginning of the creation, the power by which all the work is being accomplished, which if not used no work can be done, that power is 'Aaddya Shakti'.

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ILLUSION "IGNORANCE"
(Maya)

What is called 'Maya'? That in which the world is enchanted (enmeshed) in illusion; which kind of thing is this, this must be known to all. The substance which is unable to determine in the reflection of 'Parabrhama' – the Supreme Being, the three gunas –Sat, Rajah and Tamah and Sat and Asat, that very thing is known as 'Maya, or Ignorance. The rise of knowledge that is 'Asat' and in the 'Anudaya' – sublimation of that, is 'Sat'. Therefore, in one way that is 'Sat' and in other way that is 'Asat'. Therefore, it would be improper to call it by the name— 'Satasat'.

The evolutionary power of Brhama, is 'Maya'. Actually, Maya is not an independent thing or (entity); it is 'Bhava' — the essence or specific power of Brhama. As your 'Bhava' or the power is not an independent thing from you, in the same way, 'Maya' too is not separate or independent thing from Brhama. Again, as your 'Bhava' is not actually yourself, in the same way 'Maya' too is not 'Brhama' itself. The burning power of fire is not a separate thing from fire, nor even fire too. In the same way, the power 'Maya' is not any separate thing from Brhama nor even Brhama too. As you are a Conscious being and from your 'Bhava' or power, many unconscious things are born from your body, likewise, from 'Maya' the unconscious world is developed.

The unknown reason due to which knowledge like ever consciousness joy, becomes distressed; one who is omnipotent becomes like a helpless person; one who is not afflicted is made to be seen afflicted like, is called 'Maya. Suppose, you are crying for one, when your father, mother, wife, son, daughter dies, and you cry out your heart; this is the play of 'Maya'. You yourself is ever joyful, pure consciousness, God Head, and for whom your feeling is distressed, he too is not distressed, ever joyful, consciousness, God Head; he has no place to go; because God Head has no place to go or come from; that God Head having had combined many atoms of gross material, obtaining a body, like father, mother, son or daughter; A body which is made up of the combination of atoms, you are crying out your heart for that substance. Where ever there is the joining of Maya, there definitely would be loss. This is the definite rule of Nature. That immortal soul is before you, but for his departure from this world you are crying heavily. Whereas, he would remain always there and likewise you too; only due to the delusion of your sight, things are appearing differently. Due to the differently joining of atoms, that the things are appearing differently, this is because of the evolution of consciousness. The assemblage of atoms with the feel of son, on the birth of him, you enjoyed; and with the death, the 'bhava' of son, departed; and thinking that only as son, you wept; this is 'Maya'.

Seeing the physique of a woman, people get attracted; and for that people are doing what not, cannot be described. Actually, the physical frame of a women is not beautiful, we assume it beautiful, seeing her we get enchanted, this is 'Maya'. The moment from the women the dress and ornaments are taken away from the body, she would look disgusting; by what this disgusting sight turns into attractiveness, is 'Maya'. Since time immemorial, remaining attached to enjoyment, is 'Maya'. The 'Nature' possessing four states heaven, earth, hell, dev, human beings, worms, insects are there living since time immemorial; words, touch, beauty, sap, odor are being enjoyed; what not people are doing for this enjoyment; they are restless to obtain them and on the loss of them, they are distressed; although, the ever flowing river of spiritual joy is there nearby, but nobody cares for it; this is 'Maya'. Nobody can measure this 'Maya'; even 'Maya' herself cannot measure her limits.

What is 'Maya' in 'Vedanta', that is 'Unrevealed Prakriti' in "Sankhya". 'Maya', 'Shakti' and 'Prakriti', these three are One. What in Vedanta is called

'Maya', that is, this external world is nothing more than the imagination of mind, which is there this moment, and is not there in the next moment; this is 'Maya'. According to 'Sankhya', that is "Prakriti' and not the imagination of mind, and is real; sometimes it is revealed and sometimes it is not, this much is only the difference. In 'Vedanta', 'Maya' has been referred as scattering (dispersion); whereas 'Sankhya' says that, that is the 'Sattwa', 'Rajah' and 'Tamah' qualities of 'Nature'. 'Vedanta' says, — world is unreal, 'Sankhya' says, — the world is momentary. These two great philosophers have two different opinions; we are common people, which way should we follow, is not certain; our situation is like standing between Scylla and Charibdis between two dangers.

Maya' has two names: Vidya (Knowledge) and Avidya (Ignorance). The development of 'Sattwa Guna', pure knowledge is known as Vidya, and the development of 'Rajah' and "Tamah' guna is called as 'Avidya' or 'Ignorance'. In that knowledge, there is in it, the Egoistic shadow of pure consciousness, image of Brahma, Vishnu and Maheshwar exists and in Avidya, there is the shadow of Egoist jeeva. Due to the degree of differences in 'Vidya' and 'Avidya' in different beings, different kinds of developments, qualities or activities get performed. God keeping control over 'Maya', creates the universe, that is why God is called

Omnipotent, Omniscient, Omnipresent the controller of everything in the world. 'Jeevaatma' (individual soul) and 'Paramaatma' (God) both are the lords of power; shelter and initiator; despite this, the individual soul being in shelter of the partial-power, is under the complete control of all pervading Power of The LordParamaatma. 'Jeeva'-individul soul is only the part of Paramaatma. Jeeva, although have the control over his own power, but due to the lack of universal power, it is not possible to perform all the godly activities. The 'Avidya'-Ignorance has two names: One – 'Covering Power' and the Second – 'Dispersing Power'. The power by which 'Ignorance', in spite of itself being bounded, by its nature of intellect, hiding the Unseparated Aatma, expresses it; this is called 'covering power'; and the power with the help of the ingredients of different elements, different generic universe is being created, that is known as 'Dispersing Power'. This 'Maya' endowed with three qualities, 'Sattwa", 'Rajah' and 'Tamah' gunas, is fundamentally gross in form, misery giver and terrible. This 'Maya' for having two kinds of powers, scholars of 'Veda' say that the power which throws away from the truth like Brhama, that power is known as 'Dispersing power', and the power which shadows the truth like Brhama, is known as 'Covering Power' or 'Hiding Power'. This 'Ignorance like Maya', by its covering power, covering the Pure Brhama, with the help of its 'Dispersing' power, shows the same 'Brhama' in the shape of universe.

The way, the same one actor dressing himself differently acts, and the simpletons are unable to recognize the person, the reason for this is the covering in the scene; in the same way, the dispersing covering in the form of "maya', the hidden person is not recognized by the spectators. The way, fire covered by a cup, it remains out the people's sight, in the same way, 'Maya' too with the creative power, the 'Jogmaya', reveals herself to the outside world. From this it is evident that, till the substance of 'Brhama' is covered by 'Ignorance', the illusion of this universe is born, everybody is blinded by 'Maya'; in mental obsession and illusory imagination people are caught; they imagine the nonexistent thing. The lack of knowledge is ignorance; as the absence of light is darkness, and the absence of darkness is light; the 'Tamah-guna' of Nature is known as 'Ignorance.

The world is consciousness, but its appearance as gross is due to 'Maya'. The very Same Brhama, dressing himself in the dress of 'Maya', the only portion of "Maya" appears as Knower, the object of knowing, enjoyer, the object to be enjoyed, observer and the object to be seen. Like the burning power of fire, 'Maya' too is the power of Brhama. The seat of

'Maya' is located in the bosom of Brhama. The 'Rajoguni Maya'- Active quality of 'Maya', agitated the Consciousness, and after agitating, with the covering of 'Tamah Shakti', the light like 'Sattwa-guna' Knowledge, is covered by it. Tremendous is the power of 'Maya'. It shows one as two; and what is 'Sat' is understood as 'Asat'. Brhama is Free, whereas Jeeva is bonded, but there is relationship between the Free and the bonded one; jeeva and Brhama are though tied in one thread, yet they are seen as separate ones. The jeeva whether bonded or free is always tied in one a pull of waves - a thread with Brhama. Jeeva at the old age is tied with Brhama, and when freed even then would remain tied to Brhama.

Suppose, there is a calm and serene lake, without any wave, having no shores, immeasurably deep, the entire sea water appearing same and without any movement anywhere in water, entire sea as one being all together has become endless and immeasurable. Suddenly there blew a light wind on the face of the sea, the sea became slightly restless; the wind increased its speed a little more, the ocean too became a bit agitated; gradually the wind and the waves increased; earlier which was seen even and serene, the same now appears different, that which had no waves now appears a spread of waves only; that which had no wave and sound, is now full of it all.

Where was this wind? Did it appear from somewhere? Or, it was there on the bosom of the ocean; the 'Kaal'-Time, agitating the 'Rajah Guna', agitated the ocean; that is why there arose waves. Where did those waves arise? It rose on the plain surface of the ocean; down below the place where there is no entry to wind, therefore, there is no movement; in the waves different kinds and colours and bubbles are arising, due to the falling sun rays bubbles are taking different colours, some are red and some green; though all those bubbles appear different but their basic constituent is water, is the same. The wavy water and the water deep own in the sea is the same. If you think you would count the waves, where would you find its beginning and the end. The desire to watch is not quenched, the end limit could not be met. Even if you remain standing there for eons, you would see waves rising and falling and running one after the other, there is no stopping of it. The person who is watching the rise and fall of the waves, he too through limitless time rising and falling but he has no knowledge of it. Have you ever seen the beginning and end of a thing? Have you seen your own beginning and end; and since you have not seen your own beginning and end, therefore, do not wish to see the same for others; when you would get to know your own beginning and end, naturally you would know the beginning and the end of others too.

Since the universe is the evolution of the one Brhama, then Maya itself, a portion of Brhama, reflects like universe; but both are the same. Due to the difference in the amount of the three gunas, someone is intelligent, someone is dunce, someone is fare and some other is dark, someone is weak, some other is strong, someone is tall and someone is short in height. Whether you are free or bonded, you would have to remain in the sea of 'Spiritual Cognition'. There is complete bond between those who are free from 'Maya' and those who are caged in 'Maya, that is, both are tied in the same thread; there is no way to get free from the tie of this thread or no body has the ability to cut this knot. The portion beyond 'Maya' of 'Brhama', is deep, immeasurable, immobile, not vibrating or motionless, ever in rest, composed, calm, and is the Great Ocean of great joy. Uncounted waves of universe are rising one after the other on the bosom of Spiritual Cognition since the time immemorable; creatures are running incessantly, running and running, falling and running since the endless time. On the tree of 'Brhama', the branch in which the evolution of 'Maya' has taken place, on the same branch the waves of universe are rising; but diving into the deep ocean, the 'Maya' like wind would not be able to touch; naturally therefore, the pains and suffering in rising and falling, coming and going would come to an end.

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(PRAAN)

Whose function is respiration and expiration, in the gross body, we call that 'Praan'. This is not the subject of science, yet it is not a matter to be doubted; that is the form of 'Praan'. The other name of 'Praan' is "Hiranyagarbha" – 'The Golden Womb', since it is placed in the 'golden- tissue', that is why it has obtained the name "Hiranyagarbha". Yet, another name of 'Praan' is "Rwik", because it arouses all the sensory organs. Another name of 'Praan' is "Jejuh", because only in the presence of 'Praan', relationship with other objects can be had. Another name of 'Praan' is "Saam", because of joining together and balancing. Still another name of 'Praan' is "Angirasa", because 'Praan' is 'sap' of the body, because 'praan' when detaches itself from any portion of the body, that very portion becomes dry (lifeless); this way it is also proved that 'Praan' is the "Aatma" of the body and sensory organs; in the absence of "Aatma" death comes and the body dries up, and the same too happens when there is no 'Praan'. The way the light of a lamp increases or decreases on the kind of lamp and the space of the house, similarly 'Praan' too depends on the kind of body.

Praan' is aqueous, that is even without taking any food, only on water one can survive. 'Praan' is all pervading and omnipresent, because the 'Rajasic' quality is pervading the entire world. 'Praan' and sentences both are born of mating, that 'Praan' and sentence born of mating is associated with 'Pranav'. Vowels and consonants letters take birth from 'Praan'. 'Praan' is rising and setting qualities. As the Sun rises and sets, similarly by the birth and death of one, the rise and death of 'Praan can be ascertained. In birth, is the rise or 'Praan' and in death is the end of 'Praan'. But it is not destroyed, as the Sun in its rising and setting does not get destroyed.

Many followers of "Praanaatmavaadi"- those who think that soul is the 'Praan. The reason being this that those who have 'Praan', also have 'Aatma'; those who possess 'Aatma' also possess 'Praan'. There cannot be seen anybody who does not possess 'Aatma'; and there is none who does not possess 'Praan'. In "Shrootis", 'Praan' is described as 'Pramaatma Parabrhama', because mobile and immobile all beings are established in 'Praan'. That which is the lighting form of 'Aatma' of all the beings, He is the very 'Praan'. Whatever is there in the universe, that is the form of 'Praan'. Brhama is being driven by Praan, and is as well coming out of it.

Some scholars are of the opinion that 'Praan' has evolved from the 'Rajah' portion of the 'Indriyas' – sensory organs. Praan' is the subject of enjoyment for Aatma. The enjoyment for Aatma is performed by 'Praan'. The essence of food and water mixing with 'Praan' becomes 'Praan', by which, the human body becomes healthy and the enjoyment for 'Aatma' is as well done. 'Praan' is the dear most among everything. People do not love so much anything as much they love their 'Praan'.

'Praan', 'Mun' 'Buddhi', 'Indriyas', they work in the body. Due to the activity of 'Praan', all the sensory organs become active. 'Praan' is using the 'Indriyas' – sensory organs in their respective activities. 'Mun'- mind is restless, always eager to work (act); sensory organs run towards their respective objects; and that the 'Praan' is throbbing, is the work of 'Rajah guna'. When all these 'Gunas' are working all around the universe, 'Rajah guna' has pervaded the entire world; 'Rajah guna' is the expressed way of 'Praan', therefore 'Praan' is in action throughout the world; due to the efforts of 'Praan' the world is able to act, therefore 'Praan' is Omnipresent (all pervading). It is by the 'Praan' the schedule of work and the cause is performed. The activity of 'Praan' is ever going on, even during the sleeping hours, the activity of 'Praan' goes on uninterruptedly. Respiration and expiration is continuously taking place. When the activity of 'Praan' stops, or does not work, then the being loses all the senses and death comes upon him.

As the Sun brings to light the objects and its existence; similarly, 'Praan' too acts. In the universe Sun alone is the revealer of the world and its existence, and itself is existing as "Aaditya". This mobile and immobile universe is the Great 'Praan'. 'Praan' is father, mother, brother, sister, son, daughter, teacher, dev, animals, birds, worms etc. When 'Praan' is there, then only addressing father, mother becomes fruitful. When 'Praan' is gone, one who was till now respected, he is no more remains an object of respect, rather that body is burned (cremated) with dry logs.

Praan' is the power to act and is the reflection of Spiritual Cognition mainly possessing 'Rajahgun' in the nature. As a thread brings together different objects in oneness, likewise, 'Praan' weaving all the atoms together, constructs the body. Taking the shelter of 'Praan', body, sensory organs, mind etc. exist. 'Praan', 'mun - mind, 'intellect, all the elements, based on spiritual cognition, possessing three qualitative separated conditions. The material (gross) kingdom is dominated by 'Tamahguna'; the kingdom of

'Praan' is dominated by 'Rajahguna and the world of intellect is dominated by 'Sattwaguna'.

Actually, 'Praan' is all powerful in the kingdom of body. Once 'Jeevaatma' – the individual soul asked 'Paramaatma', "in whose existence, I would exist?" Paramaatma answered," In the existence of 'Praan', you would exist". At some time, 'Praan', 'Mun'-mind, 'Buddhi'-intellect, eyes, ears and all other sensory organs claimed that he is the chief, if he is not there, jeeva cannot remain in the body. In this way, the arguments having ensued, Brhama was made mediator. Brhama having given a deep thought, said, you all leave the body one by one, then only this could be ascertained who is the chief. First eyes left; but due to losing eyes no harm was caused to the body, though blind still he was surviving; then after the ears left the body, the being though now deaf, still survived; then intellect left, but the though the being now insensate, but still he was surviving. In this way all the sensory organs left but no harm was caused to 'Praana'; But as soon as 'Praana was about to leave, all the organs carried out together, please do not go, if you go, we cannot survive even for a moment, if you go we all would have to leave along with you. Then Brhama said to them, so now you all have understood, the 'Praana' is the chief; the proof of this is that at the time of deep sleep (sushupti), there remains no work for 'ego', intellect etc., sensory organs, but this does not cause any disturbance in the function of living for the jeeva, because 'Praana' only remain awake; if there is no 'praana', jeeva cannot survive; therefore in the kingdom of body 'Praana' is the chief, the best of all.

'Praana' is the doer of the action, performer of the action, and the enjoyer of the result of Karma (action). This great soul is obedient to God like the shadow. 'Praana' by its own power moves and appears. Remaining out of Praana, no activity is possible, and no doer can perform any activity without the aid of 'Praana'. 'Praana' moves by 'praana', and 'Praana' is the provider of 'Praana'. When 'Praana' is the master of action, then 'Praana' is the enjoyer of the result. Whatever work jeeva has done, or doing or would do, everything obtaining form of fine essence, in the unseen form, like a spot, or like fragrance of flower in dress, gets embossed in 'Praana'. When any act is performed, then in the fine body of the jeeva, the power of pure or impure quality would definitely take place. And when pure and impure quality is born, the jeeva under its influence would definitely come under it's impel and according to good and bad deeds done by him, he will have to bear the fruits. Taking birth again and again, to die again and again, to live life for a short or long period, and undergoing sorrow and joy again and again has to be born; there is no certainty of where and how in which situation would one be?. And the results will have to be accepted; what kind of result would be produced by a particular kind of act cannot be guessed.

"Praan' is the perceiving instrument of the existence of the 'Paralok'- other world. The existence of the 'paralok' is woven in the 'Praan'; 'Praan' is the center of the universe, is the center of the world. The world and the universe are existing in the 'Praan' itself. The way lotus is attached with all the tubes by the thread inside it, similarly with the thread of 'hope' everyone is attached to 'Praan'. As on the face of a mirror, the image of one is reflected, in the same way, 'Paramaatma' is reflected as 'jeevaatma' in the 'Praan'. Whatever you have seen, or seeing or would see, or would hear, everything was stuck, is sticking and would strung in the 'Praan'. In short, the entire universe is strung in your 'Praan'; the proof of it is this that, suppose your son is in abroad, today you remembered him, the meaning of remembrance is that the features and his activities everything you remembered. Remembrance meaning that the features and his activities which are strung in your 'Praan', you are viewing them in your mental screen; this is known as memory. What is known as memory is nothing but what is struck in the 'Praan', visualizing them on your mental screen is memory. As the features and nature of your son is stuck in your 'Praan'. In this world there is nothing which you have not seen or heard; this universe is existing since the endless time, you too took birth innumerable times and have travelled the whole world, therefore there is nothing which you have not seen or heard. The proof of this is that the things, and incidents that you see in you dream, which you have not seen or experienced in this life, they all pertain to your other past life. That something seems to appear as if seen or heard, that too are the incidents of your past life strung in your 'Praan'. What is not strung in your "praan', can never appear in your imagination, can never be remembered, nor even can be seen in dreams. Therefore, what you have seen in your dreams, that all is strung in your 'Praan' and visualized on your mental screen. So, the existence of 'Paralok' is strung in your 'Praan'.

One whose heart and mind is mirror like clean, by that mirror-mind, the entire universe is reflected in his 'Praan'. If you ask, why do we not remember the things of the past birth? When the things of yesterday, we fail to recollect, then how much difficult to remember the experiences of the past life; especially after the pains undergone by one in which the memory gets lost during the time of death. Those who do not suffer the pains at the time of death, for them only it is possible to remember the things of the past birth. The 'Praan' that does not get pained due to sorrow and suffering, is not afraid of, does not envy, and is not blemished by lust, and is not tied in the net of hopes; his 'Praan' is 'godly praan'. While the 'Praan' leaves the body, at that time one who remembers god, he only can remember the experiences of the past births, others cannot.

'Praan' is ever awake. When jeeva is in deep sleep, sense of all the external and internal organs are vanished, when ego goes away, when the doubt arises that whether the jeeva is dead or alive, then it is 'Praan' that clears the about the state of the jeeva. There are three conditions of jeeva: waking, sleep and deep sleep. Jeeva moves from the state of waking to the state of dream and from the state of dream to deep sleep; but 'Praan' stays always in ever awaking state; that the jeeva is alive, proof is given by 'Praan'. 'Praan' neither goes to the state of sleep, 'praan' is beyond the state of dream and deep sleep both.

Which is the 'waking state' of human beings? When the sensory organs are at work, that state is known as waking state. That waking state is of three kinds: First, is Waking-waking, second is waking-dream, the third is waking-deep sleep. The state in which the knowledge of 'truth' is availed, the name of that state if 'Waking-waking. The state in which deluded knowledge is obtained, that state is 'Waking-dream'; when you are deeply thinking something and suddenly, shockingly you come out of it is also called 'waking-dream'. The state in which a little of knowledge is availed, that state is called 'Waking-deep sleep'. Suppose, sitting in a place while you are thinking something, you felt sleepy, your eyes too closed a little, and in this half-sleepy condition, you took a tree for a tiger and got frightened for a while, that state is called 'waking-deep sleep'.

The middle state of waking and deep-sleep is called dream; or all the work that you have completed during the day time, that are beyond your eyes before deep-sleep, what you see in your mental screen is called 'swapna'-dream. This is divided into three parts — First, dream-waking, second, dream-dream, the third is dream-deep sleep. The state in which in dream true knowledge is availed, that is known as dream-waking. Though in the state of dream generally false knowledge is obtained, but sometimes even true knowledge is also obtained. Many people have obtained medicines and "Mantra" and some even had obtained true knowledge. The state in which dream is dreamt, that state is called dream-dream. The state in which actually deep-sleep has not taken place, but in dream-dreamt state, such difficult state's name is dream-deep-sleep. This is a very strange science; with a tainted heart this cannot be experienced; this is an art of mind, it is the 'Beej' seed of the tri-kaal (three eons). It is true and false both depending on the basis of the kind of person. For example, it is like money, if it is in the hands of right person, it would be spent on right kind of activities; but if it is in the hands of wicked person, then it would be spent in sinful activities; similarly, dreams too are true for the pious, and false for the impious persons. The dreams arising from 'Sattwa guna' happens to be true, and dreams born of 'Rajoguna' happens to be false. According to the degree and differences of sadhana of the sadhaka, 'Sattwa guna' too increases and in accordance to this, the dreams also become true. The last stage of this is to become Omniscient. Suppose you started sadhana, the dreams of this time would sometimes be true and sometimes false; gradually you are improving in your sadhana with that accordingly your 'sattwa guna' too is increasing and in the same ratio your dreams too are becoming successful. That which earlier was seen in dreams, that would be seen in waking state; this is the state of Omniscience. The dreams of ailing, worried and sorrowful person dreams are false. At times, it has been seen that an ailing persons dream has come true; it is because due to the mercy of God, the sattwa guna increased in the person at that time, that is how his dream has come true. By dreams, the truth of the existence of the world beyond is established. As what you have not seen or heard, you cannot speak about that in the same way, mind too what it has not seen or heard, it cannot speak about that. In the state dreaming, strange towns, gardens, palace, cow, elephant, train, snake swimming in water, like wise many terrible places and many beautiful places are seen; and there is no reason to disbelieve them, because in one of your births, somewhere definitely your mind has experienced them that is why, they have been shown to you.

The state in which various knowledge getting separated from the subject, obtains the form of undivided memory, that state is called 'Sushupti'- sound sleep. The state in which, it has been said that natural habits being pleasant, the unclear yet deep feeling happens, that state is called deep-sleep waking. The state in which 'rajah vritti', that is feeling of sorrow is hidden, the name of that state is sushupti-swapna (deep sleep-dream). The state in which all knowledge goes away, that is, the state in which 'Tamah is dominant, that is ignorance is dominant on mind, that state is called sushupti-sushupti (sound sleep—sound sleep).

Among these states, the dream-waking

state is especially strange and subject of research. In what way, pure knowledge arises; if that can be ascertained, then some artificial method can be found out to avail that kind of knowledge. During ancient days, rishis having known the importance of that knowledge, have invented the method to obtain spiritual power through yoga. In “sruti’, it has been said that the time when a person obtains deep sleep, at that time, voice, mind, eyes, hearing gets dissolved in ‘Praan’; when the person is awake, they all get separated from ‘Praan’.

‘Praan’ is the life-force. ‘Vigyanaatma’ which is full of effulgence, taking the shelter of Spiritual Cognition, infuses cognition into the body; ‘Praan’ in that Spiritual Cognition, remaining in the soul of pure knowledge (Vigyaan) remains dormant; Past, Present and Future all are established in Praan. Praan is the functional form of all the elements, and is “Parabrhama” and is the cause of the ‘Viraat’- the Omnipresent. Along with the knowledge the science of mind (Psychology) in the form of the soul of a cryptic formula, ‘Praan’ is the giver of sense to all the creatures. He is ‘Sanatan Purush’- the ancient Male, He is ‘Mahaan’- Great, Intellect and Ego; He too is the name of all the five elements. In this way, due to the tremendous excitement of the name of the soul of the formula, and having availed the feeling of jeeva, in this body whether external or internal or even in all the ways, is being preserved by the 'Praan-vayuu'- life force.

This 'Praan', as "Praan', 'Apaan' etc., in five forms getting divided exists in the body. This 'Praan' latter on getting the functional quality of 'Apaan Vayuu', with which jeeva becomes able to function of moving differently; that 'Apaan vayuu' when obtains the name 'Samaan Vayuu', making its place of work Digestive system, digests the consumed food, and turning the waste materials as urine and excreta, takes them to the excretory system. This one 'Vayuu' exists in three parts: effort, action and force; in Shastras this kind of vayuu has been called 'Udaan Vayuu'. In human body in every joints, the vayuu which exists there, is called Byaan Vayuu'. The heat of the digestive organs is spread all over the body; this 'Agni' – heat, being driven by 'Praan', changing food into juice, and transforming chemicals and bile, runs fast through the body. Due to the assemblage of all 'Pranas', friction is born; by this friction the heat in the digestive system is born, and the same fire (heat), digests the eaten food.

In the 'Samaan' and 'Udaan' vayuu, 'Praan' and 'Apaan' vayuu is assembled; on account of their friction, the seven elemental body is developed and the food juice is carried to the entire body. The function state is especially strange and subject of research. In what way, pure knowledge arises; if that can be ascertained, then some artificial method can be found out to avail that kind of knowledge. During ancient days, rishis having known the importance of that knowledge, have invented the method to obtain spiritual power through yoga. In "sruti', it has been said that the time when a person obtains deep sleep, at that time, voice, mind, eyes, hearing gets dissolved in 'Praan'; when the person is awake, they all get separated from 'Praan'.

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Which state of a jeeva is called 'Jeevani Shakti' – life force? Till the 'Paavak Vayuu' – warm-vayuu is sustained by 'Praan', till then, the longevity of a jeeva is. And when that very life sustaining vayuu is abandoned by 'Praan', the jeeva expires. The kind of different materials which are used in constructing a house, the life of that house depends on that only. Similar is the life a human being too. Water, fire (heat) and air or Bat-Vet air, bile and cough, the power born of these three is called Jeeva - 'life'. As water getting boiled, creates vapour (air), and by the power of that vapour, steam engine moves, likewise the vehicle of life too, by the 'Praan', 'Apaan' etc., ten Vayuu with the help of 'Mun'- mind is driven. Soul is its 'rider'; when fire (heat) increases, and 'sap' decreased vayuu becomes unhealthy, and in apoplexy the person dies. When due to decrease in heat, sap increases, then due to excess of 'Tej'- heat, body becomes motionless and the person dies of apoplexy. This six-wheeled power once getting movement, it goes until it gets obstructed. This lifeless, life-force when by 'Aatma' obtains life, then it is called 'life' or 'Jeevaatma'- individual soul. The exist of the life-force from the body is death. In this body constituted of 'seventeen' elements, all the elements have their time for rest, but 'Praan', whether it is day or night, dawn or dusk, has no stopping, no rest, respiration and expiration goes on continuously; this shows that 'Praan' is the King of the kingdom of body, and everything acts according to the command of 'Praan'.

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STATE OF MIND (MON)

'Mon'- Mind is inclusive of resolve and choice. The nature of mind is to run around on typical subject matter. Mind when joining inseparably with the soul, becomes the cause of different elemental knowledge, then it is reputed to be called 'Mon'-Mind. Without the relation of which eyes cannot see, ears cannot hear, hands cannot hold, no sensory organ is functional, name of that is 'Mon'; that is to say, when one is away from his mind, he cannot avail anything. This is like this, that is like that, whether I should do this or not, whether I should go there or not, or perhaps going up to some distance may come back, thought arising like this, is the nature of mind. Power like this is only with the mind and with no other sensory organ. The other organ receiving reflections, realizes them. It can decide that this matter is like this and cannot be thought like that.

By which we as per our wish, can imagine different things, by the help of which we can work according to our wish, by the help of which we perform many activities; sometime we free someone; sometimes we make a slave of one; this is a strange thing in between gross and Aatma; this can specifically be called 'Mun' – Mind. When we observe things around us, then we as well feel a kind of power, like these objects other things too can be seen; therefore, in the function of perceiving, our mind does not remain completely involved in that, but mind though being mostly attracted towards that object, to some extent mind remains in control of ourselves, can be said without any doubt. That is why, we can involve our mind easily from one object to the other. Our feelings or lack of it, joy or sorrow rise and vanish in a moment, the reason of it is THE IMGINATION OF THE MIND.

Keeping the mind separate, whether the organs of activity or knowledge, cannot function. When mind is not focused, per chance if organ applies itself to function, it become a failure and thus ignorance is born. When mind is not focused then the pleasure of performance and satisfaction does to come. When mind is attached to a particular sensory organ, then that very organ is made to act. When mind is not focused then no work is possible. Actually, body does not try, it is mind which tries and directs body to act; mind is the master. Cognition does not occur through the eyes or ears, it is only through mind that cognition takes place. The way external objects reach through the doors of sensory organs to the heart, similarly the matters of happiness and sorrow through mind enters the heart. The thing which is not nearby, that object is not existing, eyes, ears or hand and feet cannot reach them; but mind can. Mind can do all the activity without the help of any organ. Whatever the work may be, first it rises in the mind, then after in sentences and by the limbs it is performed. Even if hands and legs are tied, mind would not sit idle. It would with the help of its imagination, by its earlier experience of seeing and hearing, would give it structural shape definitely. Ears do not have the powers of eyes and vise-versa; but mind has its power on all the things.

First, the image of an object is captured by the 'Indriya'-sensory organ, then after it is surrendered to the mind, then after by mind the structure etc., of the object is determined. The state prior to the determination of the object is the state of haziness, and later state is clear one. All the sensory organs have received the image of the object, but has not submitted to the mind, although an unclear image of the object has fallen on the mind; this is enchanted knowledge. A child, a lunatic, insensate one, they also see objects but are unable to discern; they only sound 'aeyn, oen, gaein, goen etc; this is 'Mugdha Gyaan'- enchanted knowledge. All the sensory organs receiving the image of objects, submit them to mind, mind searches the alternative, i.e., which object is this? And when it is unable to discern, it submits it to 'Ego'. But the mind says that this is not my work to determine what object is this; yet, since you are very loving to me, therefore I am forwarding it to intellect and it will decide which object is it and I would enjoy it. In this way, gradually knowledge gets matured and the object stabilizes. Sensory organ with the help of mind discussed, then resolved and ego showed self-esteem, then after intellect with its endeavor, discerned; here the intellect being complete became matured.

As in a rain-clouded dark night, a stranger in a forest who has lost the way, suddenly happens to see a tiger for a fraction of a second in the flash of lightening, moves backward; here like the lightening, sudden discussion, resolve, self-esteem and endeavor activities arise and then after the movement backward takes place. First, in unclear light something away was seen, this knowledge is 'Mugdhbhava'- enchanted feeling, then mind came to the second stage and resolved that this was a tiger, this is the resolving act of the mind; then after in the third stage, the knowledge of self-esteem acts and says that the tiger is coming towards me, this is the third knowledge; then after the fourth knowledge appears which is availed through endeavor; this is the definite discernment and feels that I should move away otherwise the tiger would eat me. These four types of knowledge appear fast like the speed of lightening that to understand it is very difficult like piercing hundred leaves of lotus together by a needle that appears as if only one leaf has been pierced, but actually leaves had been pierced one after the other only.

The widening and contraction of mind is the nature of purification. Mind remaining in one place, mind within a moment can travel throughout the world; this is the nature of 'Sanskaar'- purification. With the power of spreading, it can spread all over the world; and by the power of contraction, it can become small like an atom, that is why it is also called airy and like that of atom. Remembering a thing, that is to be definite about the thing, this is the nature of purification; modesty is also the nature of purification because by modesty the mind contracts. Mind is eternal and non-elemental.

Mind is cogitation (Thought) only. This thought after becoming pulsation, forbidden or in the proper form of act takes shape; that act when in the perceivable form appears, the result that it produces, jeeva follows that and according to 'Prarabdha' acts (activities performed during the earlier births), obtains body. Mind itself acts and enjoys its results; whatever is existing, everything is only the evolution of mind. This evolution is called the seed of action. That is why there is no difference between mind and action. The working power of mind is natural lie the warmth of fire. The pulsation of mind is action. The resoluteness of mind is the form of success, because by effort and endeavor the success which is achieved, the resoluteness of mind is the cause of that. A man of resolute can even pierce the mountain. But a man with restless mind cannot even pierce the stalk of lotus. As there is oil in sesame, in the same way there is joy and sorrow and pious and impiousness in the mind itself. It is only on the quality of mind that in a thing there is seen joy or sorrow, friend or enemy. Maharshi Mandavya even lying on the bed of nails, did not feel any pain, because he had made his mind pious, having no attachment and was remorseless. The tainted mind only sees good as bad and friend as enemy.

Due to the pulsation only in the mind, varied activities appear. Mind and work among themselves are also used as 'Dharma' and 'Karma'. Karma with the pulsating dalliance of mind transforms into mind. This mind with the help of action spreading its resolution differently in this world with the possibilities of many resolutions endowed with Maya, is brought forth (revealed). The thought of an action in the mind, makes 'jeeva' in this world to hold different names like an actor. That is 'I', 'you' and other different structural and forms' names. It is mind only that with the help of resolution from father becomes son. This mind only sometimes appears in the form of god, sometimes as human being and sometimes as animal and becomes happy. In the context of following desire, soul is stretched in many ways; when mind is strongly attached to karma then the bond happens; and abandoning karma or the very thought of it, gives revelation (freedom).

To experience illusion is the nature of mind. Delusion of snake in a rope; in moon, flames of fire;

experiencing a mirage in a pond; confusion in direction due to sight and seeing silver in pearl, these all are working of mind. The world is the supposition of mind. This external world, which is appearing in the mind, going through the five sensory organs, its basis is consciousness. Due to the lack of imagination, the external world disappears. Therefore, the Mind, the World both are the same thing. By pure thought discerning the truth, when illusion (ignorance) is removed, then there remains only the existence of "Brhma'. I am alive, I am born, I am dead, all these are delusive ideas of mind. Therefore, when mind is controlled, the delusion about the world ceases; on the destruction of delusion, obtaining the state of 'Brhama' is definite. When the mind is under the influence of illusion gross material, is known by the name of 'jeeva'; and when without it, he is recognized as "Parabrhama".

Mind by its nature is restless; first it is difficult to hold a restless thing, over and above it is also pain giving, due to its action sensory organs and body all get agitated; whatever mind is interested in, it would do that whether good or bad. Apart from this, it is also very powerful; it is so powerful that nothing can pull it back; specifically, it is more determined in the materialistic matter and lust which is very difficult to control, along with it the 'samaskars' (accumulated traits of past births) makes the mind so strong that it becomes almost impossible to bring it under control. When cyclonic wind blows, as it is difficult to stand against it, similarly to control the mind is difficult. All the activities good or bad is done due to the force (emotion) of the mind.

Mind like sacrificial fire in the form of fire of cogitation (thought), and as anger creating a net of smoke, is burning jeeva like dried hay continuously and joining hands with lust makes jeeva restless. Mind is hotter than fire, more distant than the peak of a mountain, it is harder than 'Bajra', more restless than lightening and ever moving even than the air. When mind is stable, then everything is stable, and mind is restless everything appears restless. Mind is like wide ocean full of strange animals. When it is meditated on that the element of pure Aatma is only existing in this world, then it is known as 'Vidya'.

Mind possess the power of Conscience (judgement), the power by which a kind of experience or feeling is differentiated from any other kind, by which our power of judgement is established; this kind of power of the mind is called 'Conscience'. When someone touches your back, then without using the sensory organ – eye, the power by which we recognize the person who has touched, that is the work of 'Conscience' (judgement).

Right from Brhama up to gross materials, all physically embodied creatures, everyone has two frames in which 'Mon' – mind is one. This is extremely speedy and restless. The other body is made of flesh and blood, which is very trifling because it gets attacked with all kinds of pains. This body made of flesh and blood is weak, deprived, dumb, and tends to decay; for all these reasons it is despicable. The second body 'Mon' – Mind like this is not temporal and unsubstantial in nature. This apparently though seems under control but actually it is not so. This body of flesh is its covering, but the mind is not tied to it, because any moment it can tour the entire universe and come back. The cause – desire, though has no limbs, but with the help of desire, it can go anywhere, and there is no limit of its power.

There is close relation between mind and the external world. For any reason, in any of the two bodies, by the arrival of life-force, the relation which gets established with Aatma and mind, the result of such happening is known as 'Birth'; and when due to any reason, in any of the bodies, the life force when gets cut off, the relation that the body had with mind and the soul is snapped; that situation is called 'Death'.

Till there is oil in the container of oil, wick and fire, and relation among them exists, till then it would be called 'lamp'; similarly the relation of mind with the body can be called 'Birth', and when this relation is snapped, it would be called 'Death'.

The flame or the radiance of a lamp is the result. In case of 'jeeva', 'karma' is in the place of oil, in the form of desire, base is the mind, body is in place of wick, consciousness is in the place of ignition, the world is in the place of lamp — and the tie of physical relation is this ocean of the universe. Even when there is oil, due to wind wick can get extinguished, similarly, in spite of there being longevity, death can happen. Even when the wick is extinguished, the existence of the wick is not lost, only the flame of it gets extinguished by wind; likewise, in spite of the destruction of the physical frame (body), mind attached with 'Aatma', take to another body. This birth and death both are only for the progress of 'Aatma'. Body or physical frame is only for the development of 'Aatma'. In order to provide knowledge, the need of body is there. When this body becomes incapable to work and to avail knowledge, then for availing higher knowledge, new body is obtained. This is the mystery of birth and death.

The mental habit of mind is restlessness; it does not stick on any one subject, it is never satisfied, I would do this and that, with this kind of thinking it remains always busy; being always restless in order to achieve something external, it is always mobile. The lustful nature of the mind is — lust, anger, greed, envy, availing and discarding; and again, ignorance about realty (mental obsession) like — delusion, madness, sleep, attachment, doubt, fear, joy and sorrow, melancholy, etc. Mind too possesses — kindness, love, affection, regardetc. Controlling nature is — cessation (mitigation), breath, renunciation, stoicism etc.

There is only one 'intention' of 'Praan', 'Mon' and 'Intellect'. For example — every day I go for a walk, by the side of the street there are trees of mango, jackfruit, lemon etc., of various kind; everyday while walking I observe those trees. Due to this observation some of them got embossed in 'praana'; through the path of sight, they entered in the 'praana' secretly, but on what day and in what time they entered, I could not know. Every day when the mango tree is seen, immediately, the picture of jackfruit tree comes to mind, and when the jackfruit is seen, the lemon tree comes to mind. Whatever is embossed in 'praana', a part of that in the mind with the help of visual is revealed and then and there the wish to see the later portion of that object arises in the mind. When any 'Sanskaar' – innate knowledge (instinct) is embossed in the 'Antahkarana'- Mind, then it gets mixed with 'praana' and remains in hidden state. Suppose your son lives in a foreign country, today you remembered him; now just think, where from this remembrance came? Definitely it was tucked in your 'praana', that is how it pictured in your mind. Whatever is tucked in your 'praana', that is shown in the mind; and the name of it is 'remembrance'. Seen, unseen, heard unheard, everything of this universe is tucked in the 'prana; in any way when it is stirred, then it comes to memory suddenly from the mango groove, I came down to the field; having come, I saw some paddy plants. There is no relation between the mango tree and the paddy plants; the difference between the mango tree and the paddy plant, is the function of intellect. By this it is understood that 'praan', 'mon' and 'intellect' are based in only one thing, they are woven together, none is separate from the other. In one thread of 'Spiritual Perception', 'Praan', 'Mon' and 'Intellect are woven together.

'Desire' or demand is of three kinds. First, the 'desire of Praana', second, the desire of 'mind' and the third is the 'desire' of intellect. The desire of the 'praana' is anxiety or extreme eagerness; the desire of the 'mind' is 'inquiry' or 'search'; and the desire of the intellect is 'determining' (discernment). In the middle of a field, a traveler became restless for water, this is the demand or desire of the 'Praan'; he ran in search of water; this is the desire of 'Mon'; while being search of water, he experiences a 'Mirage', his perplexed and confused mind says, 'this is water'; but his wise and experienced intellect says, 'you are behaving like a restless child, you have no sense of good and bad, what you are calling water is not water rather its 'a Mirage'. If you are really in need of water, go near to that far away tree, there you will find a pond, because from that tree some birds are flying in our direction and on their wings some mud is also stuck; so it is definite that there is water – this is the demand or the desire of intellect , the name of this 'discernment'. With all these it is understood that 'Praana', "Mon' and 'Intellect' all have the same base.

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INTELLIGENCE
(Buddhi)

That which is 'immovable, unperturbed and fixed, is called 'Buddhi'. The nature of 'Buddhi', in spite of being engaged in different subject matters, remains unperturbed. That which remains restless, perturbed, mobile that is mind. Perseverance is the quality of intelligence, and determination is the quality of 'Mon'. That there is an object, this determinative knowledge that I am, and the object is there, this definite understanding is the function of 'intelligence'. In every human being the idea that I can do this, when this definite knowledge comes, the intelligence is agitated and then after it engages itself toward the completion of the work. Suppose, a person sees an animal at a distance, and comes to this decision that this is an animal but could not decide whether it is a horse or a cow. The observer here is trying to reach through specific knowledge about animals from the general knowledge about animals; and goes on trying to determine what animal is that and when he is successful in determining the kind of animal that is, he would become calm. This is the 'determining' nature of 'buddhi'. Till the definite knowledge is achieved, the thought process goes on; to know which animal is this, is the nature of mind. The nature of 'buddhi'- intelligence is to destroy the specific difference between 'beneficial' and 'non-beneficial', encouragement, calmness of mind, honour, proof, memory, sleep, reasoning, conscience and decision are the attributes of intelligence.

Intelligence is divided into three parts: 'Vichaar' — Consideration, 'Vivechana' — deliberation and 'Yukti' — to adduce reason. These three parts are further divided into two portions — 'Shakti' — power and 'Gyaan' - wisdom. Consideration is the principal part of the power of intelligence, and adducing reason and deliberation, and the knowledge is the principal portion of 'Buddhi'. Consideration is the limbs of 'Buddhi, and deliberation is the eyes of 'Buddhi'. 'Adducing reason' in between 'consideration' and 'deliberation', "for this reason" and "therefore', conjunctions are used. Generally, people, engage to act after the first effort, and do not give importance to 'deliberation'. For example, seeing a person wearing costly and glamorous dress, we think that the person is very 'rich'; this is the 'consideration' at a first glance; but when the power of deliberation of 'Buddhi' is used, we find that our understanding was wrong; the adduced reason opined, those were borrowed from someone, therefore the person is not rich.

Placing a piece of gold in your palm, you cannot tell the price of it, this is the function of the power of 'deliberation'. Because which gold is good is known to him; this is the function of 'deliberation'. What kind of gold is to be sold to whom, to decide is the function of 'Yukti; because this buyer is right for this kind of gold, therefore such decision is made; therefore the gold is to be sold to this buyer at this rate; such decision is arrived after the addition of "for this reason" and "therefore" after applying this 'yukti'.

Because 'Buddhi', has the relation with the 'subject' and the object both, it appears in both ways. This intelligence, in spite of being like 'Purusha' or 'Aatman', that is though being subjective, in the form of nonsubjective, and himself in the form of perceiver or enjoyer, being though 'Achetan' – unconscious, reflects like 'Sachetan' – conscious; it is like reflection absorbing crystal which is known as reflective of everything. Since 'Buddhi' obtains the features of 'Aatman', many people call it 'Aatma'. Due to the relation with 'Buddhi joy and sorrow which are related to 'Buddhi' so, they are reflected in 'Purusha'; this reflection is the world of purusha.

There is no difference in between 'Sat' – Omnipresent, 'Chit' – Spiritual Cognition and 'Aananda' – Supreme Joy. In them though there is difference of words but there is no difference in the meaning. Likewise, 'Brhama' himself is as reflection, by the name

'Buddhi'— intelligence, is as the entered heat in a heated iron rod; entering the mind, it destroys the grossness, and makes 'Buddhi' almost 'Chetan' – Conscious. The same 'Buddhi' for having a form of consciousness, is knower and enjoyer both; for bringing forth, like a spark, it kindles the nature of mind, and it is known as 'Gyaan' – knowledge; for obtaining gross forms as is the nature of mind, it is called 'Gyeya' – to be known, or 'Bhogya' – to be enjoyed. It is He, when obtains sensory organs becomes 'Drashtaa' – observer, the feelings born of the sensory organs when pervade, it is 'Darshan' – seeing; when subject of nature of the mind pervades and obtains a form, then it becomes 'Drishya'- the object to be seen. And when it takes upon 'Karmendriya', and any function is performed according to the norm, it is 'Kriya'—work. In this way, He is the soul of everything.

'Purusha' in meeting with 'Prakriti', obtains 'AhamBuddhi' — 'Ego' -intelligence. As a piece of iron being in the deep contact of fire, becomes like fire; in the same way, 'Purusha' in being deep-cohabitation with 'Buddhi', obtaining the form of 'Aham-Chaitanyaakaar' — 'Ego-Consciousness', produces sufferings like affection and attachment. These things happen because of the reflection of 'soul as Spiritual Cognition'.

Happiness, sorrow, attachment, these all are the perversity of intelligence. The moment, mind by the power of sensory organs in the form of worldly matter, changes into happiness or sorrow, as it is fired (agitated) by the power of 'Chit-Shakti' – spiritual power. Here mating with the 'Prakriti', 'Purusha' is recognized as the enjoyer of pleasure and pain; this is the root cause, that is, because in the intelligence, delusion of 'Purusha' or 'Aatman's, inseparability is imagined; that is why, 'Purusha' suffers the aberration of pleasure and pain etc. Therefore, like this false relationship of 'Purusha' or 'Aatman' being there, undergoing painful life is takes place. The entity intelligence transforms in different forms or as happiness and sorrow, and 'purusha' is getting reflected in that. As the reflection of moon in clear water appears moon like, similarly, the nature of 'buddhi' too, getting the reflection of consciousness on it, appears like consciousness. Obtaining this kind of likeness is called 'Bhoga' – enjoyment.

The Red colour hibiscus flower and a crystal, when placed together, the red colour reflected on the crystal, makes it of red colour; but the crystal is not of red colour; similarly the self-consciousness being near, the shadow of consciousness falls on 'buddhi'- intelligence, and so 'buddhi' obtained the form of consciousness. Now, 'Buddhi' – intelligence, having obtained the form of consciousness, becomes the doer and the enjoyer, begins to enjoy happiness and sorrow. By this, it can be ascertained that 'Aatma' is neither doer nor enjoyer; He is Supreme Spiritual Being. 'Buddhi' becomes maligned (impure) by killing and envy etc., 'Aatma' is Stoic, Clean, Pure, Omniscient and Independent. As a clean mirror receives every image, similarly 'Buddhi' too, when 'Rajah' and Tamah' gunas are without disturbance become pure, and can reflect everything. A lamp without disturbance has a steady flame, similarly, an undisturbed pure mind when comes in association of self-consciousness, gets transformed into the same form. Because, 'Aatma' which is like ever- consciousness, reflects on the pure mind, ignorant person due to indiscretion, thinks 'Mind' as 'Aatma' – soul. The 'Parmatman' by the name of 'Ever-Consciousness' gets reflected on the 'Mind'; due to this one beneficial thing is obtained. Anything, when is reflected likewise on a clean thing, then such thing is called 'reflection', because this scene is like the image, so, it is not independent. The 'Ever-Conscious' soul, which is reflecting on the 'intelligence', that image is similar to that. Even on the smallest base the image of very pure and clean object is seen. The "intelligence', on which the reflection of 'Aatman' falls, for the ignorant ones, it is taken as 'Consciousness'.

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THE MIND
(Chitta)

Whose Power? One who has Strength. Who is 'Shaktimaan'? The 'Chit' - Spiritual Cognition. When observe that everything in this world is gross, then 'Shakti'- power too is gross. In this world two things come to our knowledge – one 'Chit'-Spiritual Cognition and the other, Gross. So, either gross is dependent upon 'chit' or 'chit' is dependent upon gross; either gross is the birth place of 'chit', or 'chit' is the birth place of gross; either of them has to be accepted. What we assume in concrete visible form as gross, the very thing in its finer form is definitely, the form of 'shakti'.

This universe is the evolution of 'Chit'- 'Spiritual Cognition' and 'Shakti'- power. Both are God Heads and are woven together. On the bosom of 'Spiritual Cognition', activities of 'Chinmoyee'- the 'Personified Consciousness', is this world. 'Spiritual Cognition' cannot exist without 'Shakti', similarly, 'Shakti' too cannot be without 'Spiritual Cognition'; where there is 'Spiritual Cognition', there is 'Shakti'; and where there is 'Shakti', there is 'Spiritual Cognition'; no one can leave the other like the burning power of fire; Similarly, the power of 'Chit' is no separate element from 'Chit'; although itself is also not 'Chit'; this is called "Achintya Bhedabhed" – unthinkable (inconceivable) differentiation. 'Chit' and 'Shakti' have one soul, one mind and one life-force. In something there is more expression of 'Consciousness', and in some other there is more expression of 'shakti'; where there is the mention of more 'Shakti', there is also 'Consciousness'; and where there is a mention of more "consciousness', there is 'Shakti' also. When we assume "Shakti' different from 'Consciousness', at that time 'Consciousness' is the 'Knower' and 'Chinmoyee' – personified consciousness is to be known, 'Chit' is the enjoyer and personified consciousness is to be enjoyed; that is to say, "Shiva Shakti", "Radha Krishna" and "Lakshmi Janardan" etc. 'Chit is known as 'Self-experiencer' (Self-feeler).

There are many proofs whether there is any existence of 'Chit' or not. The proof is that I am; leaving me there is no other jeeva (being); one who has 'Ami'-ego, he has only consciousness; those who have 'ego', they have consciousness; other way round, those who have consciousness, they have 'ego'. We all have our individual souls; this is the ultimate 'Truth'. That is why I am existing, cannot be denied by anybody. If anybody says that he is not existing, if really he is not there, then 'I am' is also not there; but then, who says this that I am not existing? Therefore 'Chit' – 'the 'Spiritual Cognition' is there. I think, therefore I am existing. To think is the natural quality of 'Aatma'; by this thinking the existence of 'Aatma' or ; Chit' is proven.

There would be a time in this universe, when there would be nothing of this universe, only knowledge and 'Spiritual Cognition' would remain. All the things which we experience in this world, the root of all these three, that is the 'seed of universe' or root of the universe'. Understanding the difference between the knower and the object known, is the real knowledge. The power by which the relationship of the knower and known is established, that is wisdom.

Wisdom is self-illumed. Due to the self-illumed nature, it is receiver and exposer of different external things; therefore, everything is brought to light by knowledge. Save knowledge, no other thing is self-illumed nature. The very same knowledge, by the name of 'intelligence', is being differently in false forms is imagined. As the same water being reflected through different objects, creates different images; similarly, knowledge though being reflected through different intelligence, appears differently, but in the form of knowledge, it remains the same.

'Buddhi'- Intelligence is not the mother of 'Kaal' or 'Basis of knowledge. But the understanding of feeling of the 'Basis' or 'Kaal', by the capability of our assimilated scientific knowledge, being reflected on our intellect, appears naturally in the form knowledge. At the root of every knowledge, there is the element of 'Vivek' –

Conscience (Judgement). Conscience means the knowledge of differentiation. This knowledge of differentiating is found at the root of every knowledge; in the absence of differentiating knowledge, it would have been impossible to obtain complete knowledge about a thing. The feeling of difference between two things is knowledge. Had there been only one element in this world, then there would not be any need of knowledge. The function of knowledge is to differentiate one thing from the other, knowing a tree as different from an animal, is its function. Had there been only one thing, say, if only animals would have been there and no trees, then there would not have been any need for different power of thinking. Without thinking refinement of knowledge would not have been there. The differentiation of knowledge has made this world so progressive. By 'New' thinking, 'New' knowledge is taking place. If in this world, save one thing, other things would not have existed, in that case, to have knowledge about a thing, would have been impossible.

As the burning power of fire and fire, they are inseparable, likewise, inseparable is consciousness and knowledge; therefore, what is personified consciousness is also knowledge, is accepted to everyone. Whatever is necessary in this world where ever, by the inherent knowledge, that is revealed before us. In this entire universe, the work of attraction and repulsion is going on. Whether sensate or insensate, in everything function of attraction and repulsion is maintained. Sensate objects with the help of love, affection and kindness, attracts sensate objects; and by hatred and envy repulse. In insensate objects it is the same; insensate too attracting one object and repulsing the other; earth attracts the atoms of earthly materials; water attracts aqueous materials but repulses oily elements. Earth attracts mango, there mango has downward movement; sun is attracting fire, so it has upward movement. Relinquishment, receiving, attraction, repulsion — are the forms of action. What is acceptable and what is to be rejected if not known, what is attraction and what is repulsion if it is not determined, then the function of receiving or relinquishing or attraction-repulsion cannot be performed. When in earthly materials attraction and repulsion takes place, then it has to be said that in them too love and hatred exists. The experience of love and hatred is not in the nature of insensate (gross) objects; actually, that is the nature of knowledge; therefore, it has to be admitted that gross too has knowledge. Therefore, it can be understood that Nature is not devoid of knowledge rather it too has knowledge; it is not dunce, it is full of consciousness. So, the universe is full of knowledge; the reason for which it is pervaded with knowledge, for the same reason, it is also pervaded with consciousness.

Which is only knowledge, that is 'Aatma' and because of holding the Great Love, He is 'Paramaananda'. Because of the existence of knowledge and consciousness, by the name 'gya'- to be known, the element 'Chetan' – Conscious' is established; it is not that it is only assumption, but in every function of knowledge, the element 'gya' is accosted (experienced). The 'Vaidaantiks' call it 'Aatma', and 'Sankhyaaists' call is 'gya' or 'purusha'. 'Aatma is beyond these mortal eyes, and even mind cannot reach there.

When there is no stability in the use of 'I', then it is clearly understood that, human beings do not know himself; had he been capable to recognize himself then, this would not have happened. Ignorance is the Cause of it. In the attraction of ignorance, in the greed of intelligence, in the association of Nature being attracted, the Omniscient becomes ignorant; in spite ,of being bodyless, acts like having a body; being human acts like destined to die; being stoic behaves like a perverse one; in spite of being 'Complete' thinks 'Incomplete'; though being static assumes active; being birthless, behaves like a born one etc., and again being himself 'Shiva' wanders in this planet as 'jeeva'.

The Difference between 'Jeevaatma' and 'Paramaatma': All the imaginative signs (thoughts) are present in 'Paramaatma', therefore, the ability to know and to be known which are present in 'Aatma', they are as well present in 'Paramaatma'; in 'Paramatma' there is no dearth of auspicious wishes, but there is complete absence of inauspicious wishes; there is no dearth of

'Knowledge, but there is a complete absence of 'Ignorance'; there is no lack of 'Freedom' but there is a complete lack of 'Slavery'; there is no lack of 'Justice' but there is no 'Injustice'; there is no dearth of all power(Omnipotence), but there is lack of powerlessness; in this way, in 'Paramaatma' there is no dearth of 'Bhaava' – feeling, rather there is nothing like 'absence of feeling' in Him.'Spiritual Cognition' and 'Nature' are in essence the same. There is no difference between 'spiritual Cognition' and 'power'; as there is no difference in between the sweetness and the sugar, that is, one can say, sugar is full of sweetness or full of sweetness is sugar; like that is 'Spiritual Cognition' full of 'power', or 'Power' is full of 'Spiritual Cognition'; again, full of power is 'Nature', or 'Shakti' – power is full of 'Nature'. Whatever thing there could be, cannot stay without shelter. Shakti being a thing, therefore, it too has some kind of shelter; the thing which is its shelter – that is Spiritual Cognition. As is the burning power of fire, shows its place in the bosom of fire only, similarly, the personified truth (Consciousness) too indicates it's shelter in the bosom of Spiritual Cognition. Shelter is finer than the shelter seeker, for example, the seed of banyan tree is very small in comparison to the banyan tree. Spiritual Cognition is shelter and 'shakti'- power is shelter seeker; further Shakti – power is the shelter, and 'Nature' is the shelter seeker. Suppose, there is milk, butter and clarified butter (ghee); butter full is the milk, or full of butter is the milk, full of clarified ghee is the milk; the coarse state of clarified butter is the butter, and coarse state of butter is the milk. None of them can stay isolated; now Personified Consciousness (Truth), Power and Nature, if they are supposed like milk, then in that what is gross that is Nature, the fine state of Nature is Power and the fine state of power is Chit' – personified

Consciousness(Truth); other way round, the gross state of Personified Consciousness is Power, the evolution as gross of Power, is Nature. Sky is a nature, the fragrance of it is power; fragrance full is the sky, or sky is full of fragrance. There is no point in the sky where there is no fragrance; because the evolution of all fragrance is the sky. The Spiritual cognition and Power are not subject to sight, they can only be felt (experienced). If fragrance is separated from Sky, there would not be any existence of sky; in the same way other four elements are to be understood.

The universe is 'Personified Consciousness'. Naval is its center. Center is the root of all matter – Power or seed. What is not there in the center, is not in its spread. Every matter has its power. What is the center of 'Prakriti', that is its power, that is as well its seed that is 'Chit' – Personified Consciousness. Divide Nature in as many fine parts as you may, in every part there would be center; in every Part at the center, Personified Consciousness and Power would there be together. In the Universe there is no other thing, save Personified

Consciousness. 'Chit' should be known as the primal seed of every element. The seed of a tree after sprouting, becomes dead; but because the seed of Personified Consciousness, even after producing the universe, does not get destroyed, that is why it is known as Eternal Seed. From this seed, sprouted is the tree of universe, in time gets annihilated; but the seed, like the form of God lives on; by this alone, it can well be understood that the Eternal Seed, He is the root of all, He is Omnipresent, except Him, there is nothing.

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ESSENCE OF REALITY (TATTWASAAR)

When the Pitcher is full, the water does not stir, i.e. water does not get dispersed. One whose store of knowledge is full, one who is full of wisdom, why there would be any wavering (doubt) in him. Dispersion comes from 'Rajoguna'; power is whose fame, in whom 'Rajoguna' is under control, therefore he is calmed, therefore without dispersion, full of knowledge, full of wisdom he is.

There is no better cause of the world than knowledge. From the view of 'Spiritual Truth', no other thing is more independent than knowledge. As precious stones are strung through a thread in a necklace, in the same way the entire universe is strung together by the knowledge. The same 'Spiritual Consciousness' is together with Nature, becomes the reason (cause) of creation and destruction of the universe; and He too in this 'Maayik' world (world of illusion) keeps playing the paly of illusion. Whatever is being seen is nothing save Him and nothing more. Where ever you cast your eyes, and whatever you see is 'Bhagwat Satta' the existence of "Spiritual Truth" – God. 'Rasa' – flavour is the fundamental element of water; flavor is the essence of water; Bhagawan (Krishna) says, that is I am. The light of sun and moon, Pranav in Veda, sound in sky, the fragrance in the earth, the 'tej' — burning power in fire etc., everything is God's essence.

We find Purusha and Prakriti tied in a strange relationship, and the result of that is this revealed universe. The knowledge which the Purusha possesses is almost completely related to Prakriti. As a result of this knowledge, there is the birth of pleasure and pain; due to that relationship, the power of desire in Aatma evolves. In the evolution of the desire, inclination towards action arises; and by that inclination to work, it is seen that Prakriti is put to action.

Both produce action on each other. The element Knowledge cannot remain inactive; in knowledge some sort of thinking, some kind of experience, would definitely get busy in action.

hat there is some difference between 'Purusha' and 'Prakriti' in relationship and separation, can well be assumed here. Whenever there is addition of one element with the other, in the state of separation, in some thing, in some matter, in some quality, there would definitely be difference. When Aatma was all alone, free from Prakriti, it had 'Pure knowledge', at that time, it had 'Pure Consciousness'; That state was 'Full of Knowledge'. When 'Ignorant Prakriti' met, definitely then His pure knowledge was to some extent became tarnished, became to some extent corrupted; when unconscious prakriti joined, the pure conscious to some extent became impure; that very impure knowledge is like 'mirror'. As objects get reflected in a mirror, similarly in the knowledge too universe gets reflected.

The knowledge in which there is cover of dispersion, that knowledge is incomplete; and the knowledge on which there is no cover or dispersion, that alone is complete knowledge. The possessor of that very complete knowledge is known as 'Mahapraagya'. By what knowledge gets covered? By 'Moha' – Illusion. Why should there be an attack of illusion? Because of loss of power. Why should there be loss of power? Owing to the loss of vigour. For this reason, he has become weak, therefore, the power of illusion has covered him, enchanted him. And one who has not lost vigour, he has as well not become weak, he remains completely strong; therefore, that power could not enchant him, and so he remains complete with knowledge.

Aishwarya — Magnificence or Power is of eight kinds: Animaa — A yogic attainment that enables one make his body as big as he desires; Laghima – A yogic attainment which enables a yogi to make his body as light as he wishes; Mahima – Divine Grace, glory; Praapti – Act of finding; Praakamya – obtaining sufficiency; Ishatwa – obtaining divinity; Bashitwa –

perfect continence (power to control or charm); Kamabashaiyta – Power of restraining one's sexual appetite. What is Aishwarya, that is Power, and that which is Power is Aishwarya. The Devi Power is the dwelling place of Aishwarya. One who has the subjugating power, he has the Glory. The degree of power one has, in the same measure he has glory. Where there is complete Power, there is complete magnificence; where there is lack of Power, there would be lack of glory.

This world is a battle field. Here, where ever we cast our sight, we find war is going on. In this entire universe every one even up to ants, all are warriors, everyone is engaged in war with other. There is war among kings, war among subjects, war among 'devas' and 'Demons', war among animals, there is war between human and monkeys, war among birds, everyone is busy in war. Since coming into the womb of mother, till the time of death, there is no rest even for a moment for any living being. The moment life entered into the mother's womb, then and there, worms start biting. Against that bite either you bear that pain or by the movement of your limbs you push them away. In this way, your period in womb you continuously spent. Then after you took birth; and after this in another kind of war you got engaged. As soon as you took birth, immediately the natural power, hunger, thirst attacked you, and due to them you cried and cried to no end — and being defeated, ultimately took shelter in the lap of mother. Sometimes, flies, mosquitos and ants like insects tortured you and you had to bear them all. In this way, your childhood went by, and youth came; during this time by the attack of lust, anger, self-respect (vanity) etc., you became restless; the struggle in life became unbearable; you started studying. With great struggle as per your fate you studied something. Then after the desire to earn money became stronger. And through various ways earning money, you struggled. For someone in order to earn money, he had to go abroad and wearing undesired costume had to struggle. This way the period of youth is spent, then came upon old age; In this age due to the lack of strength, diseases attacked your body; and failing to defeat that disease, you fell into the hands of death; though you are not willing to go, but he (death) too is adamant to take you away, and finally you surrendering yourself to his wish, you had to follow him. Now tell us, was there any moment when you got rest from the war (struggle). Against Winter, summer, rain, gout, hunger, thirst, lust anger etc., you were continuously at war. Sometimes you won and at other times, was defeated; sometimes the others won and you were defeated. There is no counting in this struggle of life, how many people were defeated by you, and how many times you had to face defeat. In this whole universe down up to the insects every being is going through the same state. In this worldly field of battle, everyone is a fighter.

The world is divided into two portions. One is internal world and the other is external world. Fighters too are divided into two parts; one, internal fighters and the other external fighters. The internal fighters are 'Shook', 'Naarad', 'Sanak', 'Gautam' and Vashishta etc. They had always fought against lust, anger etc., at times they won and sometimes they could not. External fighters are 'Deva' and 'Demons' etc. they were sometimes winners and at times could not win. 'Hari', 'Har' and 'Birinchi' etc. those who are powerful from the beginning, whom we think they were invincible, they too many times had to flee from the battle with the 'Daityaas'. From this is well understood that in this battle field of life, nobody is invincible. Everybody is defeated by 'Power'. So, it is that in this world there is no power, that can win over the 'Power?

One who is remorseful due to his lack of efforts, he is prone to defeat. Among two powers, the one which would be shying labour would be defeated by the one who does not shy away from labour. One who is remorseless, he would continuously be able to use his power (labour) for limitless time. One who is full of remorse cannot use his power for a long time and such person would not be able to hold power. One who is unwavering, would always be winner. Loss of strength can be assumed when one is hungry or thirsty. While strength is used in doing work, due to the lessening of strength, at that time, one becomes restless due to hunger and thirst. One who does not need to labour, there is no reason for him for loss of strength, so, there is no reason for creating hunger in him; therefore, he remains unwavering and so he becomes winner.

One who can defy the corporal frame (body) and remain unaffected by fire, he is winner. Whose body can be pierced by any weapon, fire can burn his body, wind can dry the body, piercing of weapons and beyond the burning power of fire, he is not required to bow before defeat; therefore, he becomes the winner.

Whose is hunger and thirst? One whose strength has lessened. Which element has the name 'Hunger and 'Thirst'? The instrument which measures hunger and thirst. The instrument, by which the lessening of strength or increase of strength or waste is measured the name of that is 'Hunger'; and 'Thirst' too is the measuring instrument for the lessening or increase or waste of 'Rasa-Shakti' aqueous power in the body. What is understood by 'Hunger'? When one feels hunger, it is understood that lessening of strength has happened. When one is too much hungry, he feels weakness and body starts trembling. Hunger gives warning that your body is losing strength, fulfil it. Immediately from outside food materials are collected and provided to the 'Digestive system' in order to receive power from that. One in whom there is lessening of strength, it is clear that in him hunger is there; one in whom the desire to have food has arisen, it is evident that in him strength has lessened. In this universe every body up to the smallest insect is having hunger and thirst. Gods have their feed from 'Ygya'. Some after a long period take food but a lot; on the other hand, some are there who are frugal, this much only is the difference. There is no being who has won over the factor hunger and thirst, it is existing world over. All the beings and plants are under the control of hunger and thirst.

One who has control over hunger and thirst, he is victorious of all and is 'Completely Powerful'. One who is Completely Powerful, in him there is no increase or decrease of strength; therefore, for him there is no hunger or thirst. Where could be the hunger for one who is 'Poorna Shakti' completely Powerful? Where could be thirst for one who is 'Poornarasa' — completely aqueous. Is it then that those who are complete, they do not have hunger and thirst? Yes — they take food only for the worldly behavior; on their wish, they may live without food. They are completely satisfied. Those who are completely satisfied, for them there is no hunger and thirst. In Almighty God hunger and thirst arise due to the desire of devotee; and He can consume food as much or less as His devotee offers to Him. In the same way, those who are 'Poorna Shaktishaali' – Compeletely Powerful, they can increase or decrease their hunger on their wish. They may increase their hunger so much that till the end time of creation, they could go on eating; on the other hand, they may not even eat or drink till the end time of this creation.

Whose dispersion? That which has no fulfillment. For example, the water in an incompletely filled pitcher water moves, but when it is full it does not, that is to say t does not disperse. One whose store of knowledge is full, one who is full of wisdom, why would he waiver or become restless? Dispersion comes from the 'Rajo Guna' – acting; one whose power to act is in his control, Raj Gun remain under his possession, therefore, he is calm and serene, from him there is no dispersion, he is full of wisdom and knowledge.

Here is no better cause in the world than knowledge. In comparison to knowledge there I no other thing helpful to know the Ultimate Truth or Freedom. The way gems are netted in a garland, in the same was the entire universe is woven together through knowledge. The One Intelligence along with Nature becoming the cause of the creation and destruction of the universe, Himself performs the 'Maya – Lila in this Universe. Whatever is seen everything is save Himself is nothing else. Where ever you cast your eyes, everywhere you would find the presence of God only. 'Rasa' – aqueousness is the main element, 'Rasa' is the substance of water; Bhagwan – Almighty-God says he is that. The luster of the Sun and the Moon; He is the 'Pranav' - OM'; Sound in the 'Aakash- Sky'; Pious Fragrance; 'Tej' – Radiation of the Fire, everything is the

reality (Existence) of God.
We find male and female in a strange and unique relationship and the result of that is this unique expressed world. The knowledge which the male possesses is related to the nature of female. Due to the result of this knowledge there is birth of pleasure ad pain; and due to this relationship, there is the evolution of will power. Due to the evolution of the desire, tendency to work takes place; by that will power tendency towards activity is observed. Both is acting upon each other. The element knowledge cannot remain inactive; knowledge will have to be involved in this or that thought or varied kinds of experiences always.

The difference between the union or non-union of 'Purusha' and 'Prakriti' can be guessed easily. When a matter mixed with another matter, there happens nothing new but when they are unmixed, in any of the matter, there ought to be some difference. When the soul was alone, all alone from 'Prakriti', at that time His Knowledge was pure, 'Consciousness was pure'; the state of the of 'Complete Wisdom'. When ignorance got mixed with 'Prakriti', assuredly then his 'Pure Knowledge' got maligned or corrupted to some extent; when unconsciousness joined 'Prakriti', assuredly then, pure consciousness became impure to some extent; that very impure knowledge is like a mirror. The way objects get reflected in a mirror, in the same way, in knowledge too, the world gets reflected.

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PART TWO
KUMAR DEVBRATA

The verb 'gam' developed into the word Ganga'; that which flows is 'Ganga'. The power which bears 'Gangaey' in her womb, is having the name 'Ganga'; or in order to provide strength to 'Gangaey' to reach Bharat. It is said that having heard the song of 'Har-Hari' by Radha-Krishna, their heart melted and 'Ganga' was born.

The meaning of the song about 'Har-Gauri', is the "Brhama Padartha" inclusive of 'Radha-Krishna' element of the 'Knowledge of Reality'. From this, it can be understood, 'Ganga' is the liquified state of 'Brhama'. Therefore, Ganga is the liquified form of Real Consciousness in the womb of power, in the same way, in the womb of all sin remover is Ganga, The Remover of all sin too stays and her name is Ganga. The way in the womb of milk does not come without unless it is churned; in the same way unless ganga is churned its power does not come or develop. Who is the source of this churning act? 'Shooradhwani' found that in this controlled creation – earth, there is no able candidate; therefore She offered this garland in the neck of 'Aaryjans.'

Which male was hugged by Nature? It was 'Shantanu'. Which element is called 'Shantanu'? Feel of Brhama, abstaining all kinds of egoistic knowledge, that feel is 'Shantabhaav' – Feeling or emotion of calmness. That which is abstained from the feeling of pleasure, pain, worries, envy, anger, lust etc., and remains always with equanimity; and that feeling which turns unpleasentness into pleasantness, turns old into young and that turns worries into calmness. The body that wears this quality of calmness, is named 'Shaantanu'. By this by the word 'Shaantanu' 'Brahama is understood. Everthing is 'Brahama'. One 'Brahama' having divided into two parts in the form of 'Prakriti' and 'Purusha'; therefore, 'Prakriti' is 'Brahama' as well as 'Purusha' too. By the conjugation of 'Prakriti' and 'Purusha', the universe is born. Therefore, this can be said that 'Brahama' mating with 'Brahama' is giving birth to Brahama.

"PURNA" serially uphold, creates, and destroys; therefore, as an ultimate remainder only "PURNA" remains. Therefore, this can be said that the Brahama Ganga copulated with Brahama. The body which has the calmness, that is also Brahama, therefore the born element too is Brahama. so, this can ne be said that Ganga having been metted with Brahama, gave birth to Brahama, and so its name is 'Gangaey'. Like the soul of Brahama, as one body and soul, it was dissolved in the heart of Brahama, that getting churned by the "Shabda Brahama" was staying in the womb of Ganga, that getting churned by 'Shaantanu', that appeared in the center of the earth and amongst the Aaryajana Therefore, this can be said the Brahama Element being churned, received by Brahama, piercing the womb of Brahama, appeared. In the language of 'Puranas', by the semen of Shaantanu, in the womb of Ganga 'Kumar Devabrata' took birth.

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HERMITAGE WHERE ONE ATTAINS SELF-REALIZATION
(Siddhaashram)

Due to the effect of the luster of the practice of 'Brahama-Vidya', every aasharam is so lustrous and shining that it is so difficult to cast your sight on them as it is to do on sun under the sky. Every aashram is likewise attractive, beautiful and prosperous that every being can live there happily. Seeing its beatific effect even the heavenly dancer love to dance in its nearby places; and sometimes they too serve the habitants of these aashram. The houses where the pious fire of yangya burn, those attractive places are beautified by different kinds of flowers and fruits. Around them tall trees loaded with tasty and sweet fruits are also there. In the inner portion of these gardens different kinds of flowers have decorated them. In different places, in ponds and lakes lotus flowers ae beautifying the places. Brhamans full of wisdom and, Maharshis are reciting the pious Ved Mantras and the entire atmosphere is filled with pious feeling and purity. Forest animals and birds freely roam here and there without fear.

Once upon a time during ancient times,

Ganga Devi along with her son Devabrata examining the surroundings of the ashram of Muni Vashishtha, found that due to the habitation full of calmness, and serenity loving rishis devoted to their religious activities, that ashram area has become prosperity providing, place of all 'punyas' pure results, place of all well beings and happiness as all together giver of the joys and comforts of all the 'lokas' – states, has taken the form of all beauty and attraction. Fruits and flowers of all the different seasons being available all the time, and being near to 'Laxmi' – wealh, on this earth there is no other place like it. As a tired traveler once reaching such place will not like to move away from there; like here too, once any traveler happens to visit this place does not want to go away from there. And like entering heaven, nobody would ever want to go away from there. Wherefrom and how this astonishing power appeared here? Human beings for their pleasure and comfort with their great effort and ingenuity have created all kinds of such things as: Palaces, Great Masons, Gardens, orchards and many such things but still their desire is not fulfilled. But where is that desired pleasure and joy and comfort? Comfort and peace do not stay in places full of envy, anger, noise and ego etc., which keep the life of every one poisoned and restless.

Human beings may to any extent run around and under the influence of his ego, in search of that peace and joy, nowhere would he be able to achieve that. The place where 'Tapasya' – single minded efforts, sagacity, 'Amrita' – elixir and the sincere performance through the actual activities for the wellbeing for others, peace and prosperity remains there. Amongst the wealth, materialist gains, confusion, conflict, envy, malice, calling bad names and blaming others, selfishness, and personal interest dominate, there peace and joys never can be found. To tell frankly, the things and places where human beings search for peace and joy, due to their own characterlessness and corruption, they can never achieve them.

Our great poet Kalidas has shown the difference between a king's palace and the 'Tapovan' – a forest where rishis and moonis practice yogic and religious practices. This king is very lucky, he is respected by all, in his kingdom even the lowest in cast, does not do any sinful activity; still throughout my full life, I have served the people sincerely, yet this king's palace appears to me a place surrounded by the flames of fire only!

In 'tapovan' there is so much peace and calmness, and in the capital, in the king's palace so much dissatisfaction exist. How different are the habitants of 'tapovan' and those who live in the capital, can well be ascertained if one sees them open heartedly; the difference between 'peace' and 'unpeaceful state' can well be experienced. One who has messaged oil, one who is pure and impure can be differentiated; one who is in sleep and one who is awake too can well be differentiated; one who is free and who is a slave, similarly people completely involved in the worldly things and the habitants of 'tapovan' can well be differentiated by any person. Ram Chandra has opined to his younger brother Bharat: My father used to love me very much, therefore, the very forest which is full of joy, he decided that very place for me to live, because here with all the calmness of mind, I would be able to meditate on God and he has deputed you to fulfill the responsibilities full of various risk and all thoughtful work to reign the kingdom. Therefore, we both should obey our father's orders. So, leaving the peaceful and joyful forest, I would not go back to the King's Palace.

The trees of aashram bent due to the weight of the fruits. Following the men of wisdom; flowering plants bowing down like the young shying ladies; sweet singing birds keep filling the atmosphere of the forest like the sweet notes of religious plasm; ponds are full of clear clean water reflecting its attraction like that of the heart of sages; lions, snake and many other dangerous creatures, leaving their natural cruel and ferocious nature move around here in friendly bond.

Without reason, action cannot take place, and without any base there cannot be anything held, this is the ever-proven rule. To break this rule can never be possible. But Rishis with the help of their power of 'Tapah' – yogic and religious practices have done otherwise too. It is strange to observe that in 'Tapovan' though there is no 'Nandan Kanan' – beautiful Garden of Heaven, but on its own the Heavenly Flower appear and blossom; there is no 'Lake of Kuber', yet on its own Golden Lotuses blossom there; there is no 'Kshirodh Sagar'- sea of milk, yet on its own 'Amrit' – elixir flow there; there is no 'Golaok', no 'Vaikuntha' – place where Goddess Laxmi resides; yet Goddess Laxmi lives there where human beings do labour throughout the day and night, though there Laxmi does not exist, yet success is achieved naturally; lust and desire do not exist there yet most desirable things do take place. Rishis also punish the sinners there with the help of their yogic power. By the strength of yogic power, the negative effect of age (Ageing) on physical body do not take place. At the young age lust and desire do not come upon the body and mind. Even if, ever lack of substance happen, yet scarcity of the very thing does not happen. There is no lack of brotherly feeling among the sons of different parents, even if they belong to different family; they might not be as one body, but they all live as one soul.

This 'Tapovan' – forest is for ascetic practices and meditation, here 'ideal' is selfless wellbeing of all the world. The young practitioners of this ' tapovan', always give away fruits, flowers and the barks of trees to those who are in need though they themselves be in need of them and they live upon the minimum of their need. Those who serve Nature whole heartedly, they never suffer from the evil powers. Meditating always upon God and well-being of others, throughout the day and night they enjoy happiness. Whatever beauty, wealth, pleasure etc., is there in this world, all are obtainable by the dint of 'Sadhana'. The aromatic wind of 'Basanta' blows here always. In 'Tapovan' the great effort is the means of service and in 'Upavan'- gardens, things of sensual world are served. In 'Tapovan' things of daily name and fame are of great concern. 'Tapovan' is a place of fearlessness, forgetfulness and kindheartedness etc., whereas, in 'Gardens' there is always fear of loss.

The effect of 'Tapah' of Rishis is so exceptional and powerful that though they do not have guards, care takers, nor any material wealth, still they are more safe than a common man is, more powerful and stronger than any city dweller. Rishis are always powerful, full of glory and fame. What people with the help of their brain, scientific knowledge and technology cannot create, Rishis can do that easily by their yogic power.

All the elements come from 'Anna' – grains or food. From rain grains grow. This rain occurs from the 'karma' like yagna. Karma comes from 'Ved'; 'Ved' comes from immortal words; therefore, from the yagna like this, is ever existing indestructible Brahma. From the smoke of yagna, clouds form and from them rain comes and this rain is beneficial for all the beings. From rain grains grow from which the physique, brain and mind of human beings gain strength. From that calm brain, knowledge, science, 'Aurveda', 'Dhanurvidya', ;Gandharvaveda' - fine arts etc., were discovered.

But now in Aryan 'Tapovana' no more those 'Samgaan' is heard, and instead, the barking of forest dogs and howling of foxes is heard. No more sages and saints roam or make their places for ascetic practices and meditation in these forests. It appears that those pious rishis, saints and sages finding sinners everywhere around have hidden themselves from the view of the sinners roaming all around. If Aryans again follow the path shown by their ancestors during ancient times, then those days would surely come back, the days of peace, prosperity and purity in the human society again making the human life full of peace, spiritual power and prosperity.

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CELEBACY
(Brhamacharya)

What is known as Brahmacharjya, meaning of 'Brahma' too is the same. What indicates the heart of 'Brhama' or 'Praan' – lifeforce, that is 'Brahamacharjya'. The practical behavior where there is 'Brahmattwa' – features of 'brahma', that is 'Brahmacharjya'. The behavior or activity in which constantly 'Brahma' is existing, the behavior which is not different from 'Brahma', that is 'Brahmacharjya'. The activity or the behavior which is impartial, certain and completely avails 'Brhama' i.e., all the good qualities, that is known as 'Brhamacharjya'.

That very thing on obtaining which, nothing remains unobtainable, all the splendor, riches, power and knowledge is obtained; establishing which all the essence of powers get established; obtaining which all the powers get established, all the knowledge gets in the practitioner; all the splendor, attractive personality; by cultivating which one can stay permanently in the existence of that Omnipotent God. It is essential that everyone should know about the truth of 'Shukra Brhama'; meditating on 'Shukra Brhama' is the great worship of Lord Shiva. Whatever is specific in the objects seen, heard, experienced, felt in this materialistic world, that is called Brhama; the element like this which wherever it remains, that is 'Brhamacharjya'.

With holding or containing 'Virjya' or 'Shukra' – semen is called 'Brahmacharjya'. In common language, with holding semen is 'Brhamacharjya'. Holding 'Shukra', abstinence from eight kinds of copulation or taking 'shukra' upwards through the cannel of 'Shushumna' are all the same thing. By with - holding 'shukra', success in eight kinds of sexual activities. Now let us see, which element is known by the name of 'Shukra'.

The word 'Shukra' means 'Brhama', 'Power', 'Seed', 'Virjya' – 'Semen', 'Chaitanya' – Consciousness', 'Tej' – 'Glow', 'Strength', 'joy' etc. In the entire universe all the elemental creations, preservation and destruction comes from which and ends in it that is 'Shukra'. All the things are born from 'shukra', preserved in it and also get dissolved in it. That which when exists, everything exists; that when comes, everything remains, and that which when goes away, everything too goes away; that kind of thing is known as 'Shukra'. That which is the basis of knowledge, basis of wisdom, basis of pleasure is called as 'Shukra'.

By getting nourished by 'shukra', all the sensory organs become active, otherwise all the sensory organs remain inactive; therefore, 'Shukra' is the initiator of all efforts. 'Shukra' entering into the womb of a mother obtains the form of 'consciousness'. 'Shukra' coming into the contact of 'Pranas' obtains the form of living being. 'Shukra' is the life force of life; seeing power of the eyes. 'Shukra' is the shelter provider, 'consciousness' is the shelter seeker. The body which is composed of 'Shukra', that body is personifying true consciousness or knowledge; This 'Shukra' is the seed of "Brhama Beej" seed of the cosmos, the fundamental cause of the birth of the cosmos. "Shukra" is the seed of the universe. The kind of seed one possesses, that is his 'shukra'. The root of everything is the 'Beej' – seed; since the fundamental thing is 'Brhama', 'Shukra' is the root seed. Therefore, what is understood by 'Shukra', the same is 'Brhama'. 'Shukra' in the form of 'Brhama' is existing in every being.

'Shukra' is the dense form of 'Brhama', 'Amrita' – elixir, inexhaustible and pure reality. Unpartitioned form is the same everywhere, its in the form of soul in every being and preserving form in every body. 'Shukra' is the shelter seeker and 'Brhama' is the shelter provider. The body of 'Brhama' is full of 'Shukra'. The body which is full of 'Shukra', that body is the body of 'Brhama'. 'Shukra' is the revealer of all knowledge. In the loss of 'shukra', the loss of knowledge takes place. By holding 'shukra', knowledge increases is a proven fact. Knowledge by getting fed by 'Shukra', knowledge becomes able to reveal, acquires the power to express or reveal all kinds of knowledge. The body which is made up of 'shukra', that is full of knowledge; 'Shukra' is shelter giver and knowledge is shelter seeker. 'Shukra' is full of 'Ananda' – joy. In the loss of 'shukra', there is the loss of joy, and by increasing 'shukra', there is the increase of happiness. All the elements are born from 'Ananda' – joy, beings are alive due to happiness and enter again in happiness. 'Shukra is shelter giver and 'Ananda' is shelter seeker. The body which is full of 'shukra', that one is full of 'Ananda'.

Glowing like Sun etc., which is only light, radiant having great fame 'Shukra' is as well worshipped by gods. The Brhama Tej' of Brhama appears from 'Shukra' and by this only it is developed. Not illumined by any other source, remaining within other illumined objects like Sun, illumines all other objects. All illumining Sun, Moon etc., availing which no body wishes to return to this earth, that Ancient Light which is also known as 'Shukra Brhama' is being worshipped by the yogis. The piercing rays of the Sun, cool rays of the Moon, and 'Brhama Tej' of Brhamacharis, all belong to the glow of 'Shukra Brhama'. Whether spiritual, material or heavenly, the root of all glow is 'Shukra'. Since 'Shukra' is Brhama, since the Brhama is illumined by the glow of Brhama, then that is the radiance of 'Shukra Brhama'. The more one has 'Shukra', the more 'Tej' - glow he possesses.

That which is in spite of being bodyless is still in physical form; in spite of being beyond sensory organs, is still observable by the Indriyas; in spite of being invisible, like Omniscient sees everybody. We adore such ‘Shukra’ like ‘TejoBrahma’ – Brhama Full of Radiance. One who goes under the shelter of such ‘Shukra Brhama’, in him all the glow radiates. ‘Shukra’ is the shelter giver and the glow is shelter seeker. Shukra’ is holding the entire cosmos. Whatever is the essence of one thing, that is its ‘truth’. Fragrance is the essence of earth, ‘rasa’ sap is the essence of water; sweetness is that of sugar, glow of fire etc. These are their essence and they are their ‘truth’. The most important essence of the earth is ‘shukra’, therefore ‘shukra’ is its essence and ‘truth’ both.

In this world, what is the ‘Truth’? That which is indestructible, that is only ‘truth’. The activities on the earth is dissolved into cause, what remains there is ‘truth’; therefore, whatever is the cause of thing, that cause which does not dissolve or destruct, that is the ‘truth’. When the earth gets dissolved into its cause, what remains then after is ‘Shakti’ - power, therefore, power is ‘truth’; again that very power is dependent on ‘Consciousness’, therefore ‘Consciousness’ is as well ’truth’. Consciousness is ever lasting, is immortal, and true. Again, that spiritual cognition, is power and ‘shukra’ both; therefore, ‘shukra’ is truth immortal. The body which preserves ‘shukra’, has the knowledge of truth as well. Obtaining which

By preserving ‘Bindoo’ – Semen, life is maintained and in spoiling it death is certain. Whose ‘Prasad’ -Kindness is Godly, that must be preserved very carefully. Due to throwing out of semen, old age and death takes place. This ignorant world is maintained by 'Bindoo' through pain and pleasure. There is ocean in 'Bindoo' i.e., there is immense possibilities in the power of semen. Those who are desirous to possess 'Sindhu' - ocean will have to take care of 'Bindoo', and this effort must be initiated right from the beginning. Another name of 'Sindhu' is 'Ratnakar' i.e. that which possesses immense precious things. The ocean where these precious wealth is lying, nobody can imagine the amount of those precious wealth.

Obtaining which the end of coming and going on this earth happens; this is known as 'Gati' – movement. Why is there coming and going? For enjoying. When would this coming and going come to an end? It would end when the desire for enjoyment would end. When would the desire for enjoyment come to an end? This coming and going goes on till the satisfaction in enjoyment is achieved. Wherever and when, 'jeeva' human beings would get the complete fulfillment, the move would end there. Where is the complete fulfillment? Completeness in 'Shukra' is complete enjoyment. The provider of 'Gati' is only executed by 'Shukra', and 'Shukra' alone can save everything.

Preserver of the world, there is no other thing save 'shukra'. One who is not protected by 'Shukra', he can never be saved by any other thing. This is such a potential, there is none in whom it is not present. There is no such place of peace and pleasure like 'shukra' anywhere else. 'Shukra' protects from sorrow. One who goes to it's shelter, his sorrow comes to an end and one who has the blessings of 'Shukra', no heavenly weapon can destroy him. 'Shukra' is the fundamental cause of the creation of the cosmos. 'Shukra' is the philosophy of the philosophers', 'Heavenly Tree' - Kalpa Vriksha, base of the power of the powerful, eyes for the blind, ears for the deaf, the most loving wealth for the house holders etc. 'Shukra' awakens the one who is sleeping, and enlivens the dead. 'Shukra' is the immovable boat by riding which one can cross the ocean of the world. 'Shukra' in its completeness is the 'Brhama' and in its divided form, it is the world.

The moment 'Shukra' is separated from the body, 'Maya', illusion covers and ignorance is born. Then, as much quantity of 'semen' is released, so much in quantity, the three qualities of Nature too gets corrupted. As much in quantity the three qualities get corrupted, intellect, knowledge, wisdom, equality, control, patience, happiness, sorrow, fame, bad-name, feeling, penury, strength, energy etc. is obtained accordingly by way of gain or loss. The divided state of semen is corruption and its completeness is it's Stoicism; therefore, he is under the control of 'Kaal' – time and is under the control of death. No sooner, semen got separated, then and there — time, death, sorrow, heat, cold etc. wins over him. Separated condition of 'shukra' is sleeping state and waking condition is the complete state of 'shukra'.

In what state semen' remains in the body and how does it get separated, should be known to everyone.'Shukra' is the cause of the creation, preservation and destruction of physical body. The body is made up of five elements. And the fine part of it is 'Shukra'. Blood is the essence of 'Rasa'- all kinds of liquid form taken by the body; flesh is the essence of blood, fat or marrow is the essence of meat, bone is the essence of fat, the essence of bone is pith or bone marrow and the churned state of 'Majja'-pith is 'Shukra'. As the Chaitanya' – Consciousness is spread all over the body, in the same way 'Shukra' too is spread all over the body.

As clarified butter is there in milk, sugar in sugar cane, and fire in wood, in the same way 'shukra' too remains in the entire body as the source of strength. The body in which 'shukra' is more in quantity, in him the release of 'shukra' takes place early; and those in whom 'shukra' is less and dry, the release of 'shukra' takes place in a longer time. As there is the need of a churning rod to take out butter from the milk, in the case of human being, their mind acts as churning rod for the release of 'shukra'. As there is attached eight wooden pieces of wood to churn the milk, similarly, eight parts of body is activated. That is why this copulation act is also called eight-part-copulation. With the help of these eight parts of the body, churning takes place. There is a Nadi - - nerve at the center of the heart called 'Manobaha' – which flows from heart; this nerve from the entire body to fulfill the act, collects 'shukra' and takes it to the sexual organ. The cooling effect provider all the nerves follow this 'Manobaha' nerve and they meet in both the eyes. 'Shukra' too gets when in concerning women the feeling of love arises by seeing and touching her, 'shukra' starts churned and when love is obtained 'Manobaha' nerve releases 'shukra'. The juices of different food, 'Manobaha' nerve and determination of these three are the seeds of 'shukra'. That is why during fasting days, sexual thoughts do not arise. One who can abstain from this eight-part copulation, he can raise his 'shukra' upward through the channel of 'Shuashumna', and can be the winner of everything and become most handsome. Listening, singing, play, throwing (of flowers etc.), whispering, determination, tenacity, and ending the sexual activity, these eight parts of activity is called eight parts of copulation.

Eight – step sexual act: first, hearing amorous talks about women is the first step; second: eagerly talking and listening talks about women; third: amorous activity with a women is called 'Keyli' – play; Fourth: watching women body parts amorously is called 'Prekshan' - disperson; Fifth: amorously narrating secret things about women is called secret talks; Sixth: to determine whether to act on the thing all five things as said earlier etc., remembering such things is called 'Sankalpa' – determination; Seventh: after such thinking, determination to act is called 'addhyabasaay'; Ashtam: after the end of the activities before and during copulation, releasing 'semen' is the end of the act. 'Mon' – mind by any of these eight ways churning the body, releases the 'semen', which spoils, the spiritual, material and metaphysical glow of the practitioner. Abstaining from all these eight steps, is called 'brhamacharjya'. Practitioners of Bhakti Sadhana say that these eight steps have been awarded to human being by God the great friend of human beings. So, this should not be unnecessarily spoiled. How do these are utilized by the Bhkata Sadhaks, is being now narrated

First; Listening; Listening about the essence of Reality; Second: Kirtan: Singing, singing about the qualities of God; third: Keyli' – play; remembering god touching the body and other parts of His body is called Keyli; Fourth: Prekshan – Disperson; Remembering the image of God is called Disperson; Fifth: Goojhya-bhashan; different description of God being said secretly; Sixth: Mental doubts: whether to be with the association of God or not is called 'Sankalpa' determination; seventh: after the doubtful state of the mind, determining state of mind, is called 'Sankalpa'; Ashtam; eight: fulfilling the work; all the earlier narrated feelings, submission to God and likewise activity is called **'Nishpatti'.**

If above said eight feelings could be offered to God, then all the worldly delusions have to be forgotten; Kaam - lust is destroyed and 'Brhamacharjya' by itself gets established. The person who has abstained from all the thoughts about women, he is 'Brhamachari'. Till the time 'Shukra' is contained, 'Brhamacharjya' too would remain successful to that extant. The amount in which

'Brhamacharjya' is made successful, to that extant the essence of power would come under control.

'Brhamchajya' is been upheld as 'Brhama' Himself; therefore, it is taken as the best way to God. One who has 'five-pranas', intellect, ten sensory organs, seventeen elements bearing unattached with the 'Linga Sharir' (as male or female), which is untouched by word or sound, that which cannot be heard by ears or seen by the eyes; the words are unable to explain it, that which exists only in the 'mind', to know Him who is unblemished 'Brhamacharjya', one whose efforts are sincere, can only know him. One who can practice complete 'Brhamacharjya' life long, he is all powerful and achieves Moksha - 'salvation'; that 'brahmachari' who is in the middle stage of practitioner, he goes to the 'Satya Loka' state; and one who is of lower cadre, he becomes a scholar.

Maharshis on the strength of their knowledge of science, most of them have opined that control of the Indriyas – Sensory organs is the best way of practicing 'Brhamacharjya'. Those who have realized the 'Truth', according to them the quality of controlling respiration is the best of maintaining 'Brhamachrjya'. It is the ancient most 'Dharma' of Brhamins; and due to its effect, all the work of Brhamins get performed and on account of the effect of the power of Breath Control and other activities in maintaining 'Brhamacharjya', as well due to the quality and power of 'Brhamacharjya', they achieve not only all the success in every activity in their life but also become sinless and radiant persona and ultimately achieve 'Brhamapada' – a place by the side of GOD.

Amongst all kinds of physical activities, practicing the control of respiration – 'Pranayaam' is the best activity. By this success can be had in everything in this world and joy in the other world. One who has mastered this art of 'Pranayaam' achieves the best 'Dharma', sleeps without any fear, without fear lives and moves in the society. His heart is always full of 'Ananda' – joy. One has not practiced 'Pranayaam', he is always in pain and suffering and he due to his own folly suffers. In all the four 'Ashrams' the importance of 'Pranayaam' has been emphasized. One who has mastered 'Pranayaam' can never be cruel to anybody, he never tells lies, never insults other's worshiping ways. One who has mastered 'Pranayaam', for him there is no need to go in the forests for practicing yoga. Where ever he lives, the very place becomes pious ashram for him.

What is that thing which is called "Amrita' - Elixir, that which when taken, person does not die. That when one drinks, in this transient world, one can become 'Amritamoy' – full of elixir, permanently. What is that precious thing? What is its name? The name of it is 'Shukra' – Semen. 'Shukra is 'Amrita'; and 'Amrita' is 'Shukra'. One who drinks it, becomes immortal; it is the food of 'Aatma' – soul. Containing semen as 'Brham-acharjya' practice is the form of feed for the soul. By this, soul becomes healthy, joyful and becomes full of elixir. In this way by providing soul's food, the soul can be salvaged.

In this death-ridden world, the amount of loss which is caused by the external enemies, that is miniscule in amount, false and temporal. I, myself cause harm and good to me; this is definite, permanent and result giving. Whatever instrument you may make to keep human life alive with the help of material science, but before the science of 'Brhamacharjya', all would be negligible and fail. Whatever has come out of 'Brhamacharjya' is science, and which has not that is to be known as ignorance. Without 'Brhamacharjya', whatever comes to existence that is not born rather that is destruction. That is not development rather that is downfall. Why human beings are so weak and helpless, because they are unable to drink the elixir of life. What benefits can be availed from 'Brhamacharjya'? By it, power comes under control. In this tree (Brhamacharjya), all kinds of power are there. All powers exude from this tree and that too is like elixir, that power cannot be defeated by any other power of the world; therefore, it is full of elixir. What would come out of this tree is calmness, fearlessness, steadfastness and spreading all around peace as the basis for the Brhamachari.

O! deeply merged in worries Aryans, with devotion adhere to it, take shelter under this tree. If you wish to live in this world peacefully and with comfort, then practice 'Brhamacharjya'. There is no other way out except this.

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MENDICANCY AND HAPPINESS
(Sannyas O Ananda)

One who does not hanker for anything, does not envy anything, he is the Sannyaasi in real sense. Where is desire of one who is always satisfied? Where is the envy for one who is always joyfull. Leaving worldly life does not make one real sannyaasi - ascetic, but who has no 'ego' is a real sannyaasi. One who has abandoned pride, is a real sannyaasi. Human beings are under the influence of 'ego'. The activities of jeeva' – creatures are driven by 'ego' and are selfish. One who works for others is a 'sannyaasi'. The 'ego' element in human becomes narrow due to his selfishness; in real 'sannyaasi', it broadens due to his selfless and philanthropical acts. All the activities in the life of a 'Sannyaasi' is only for the good of others. One who abandoning all the great comforts of his life and 'ego' of the self, he has in real sense accepted 'Sannyaas'. In this world if there is any real 'Sannyaasi, he has abandoned 'ego' completely, and after relinquishing everything, and all desires, has become a complete 'sannyaasi'; and he is the 'Yogiraj' in real sense. The main signs of a 'Sannyaasi' is that he has completely abandoned the lure of gold and women. By leaving the marital relation with wife and by relinquishing worldly affairs even a kingdom, are the proofs which establishes 'Sannyaas'.

The 'Brhamattwa' of Brhama, 'Vishnuttwa' of Vishnu, 'Shivattwa' of Shiva, Krishna's Bhoga – playfulness, and enjoyment of Indra and Moons, all are known as 'Bhoga' – enjoyment. Beside this complete enjoyment happens completely in "Yogiraj", although he is completely stoic, has relinquished everything, and is unattached to everything; therefore, he is a complete 'Sannyaasi'. However, there are some 'Snnyaasi' who have their family, having wife and wealth too. Though they have abandoned everything yet they are very powerful. One who has relinquished everything, he has become the master of all powers. Lord Shri Krishna though had sixteen thousand cow-herd maids as his companion, yet he possessed all powers and enjoyer of everything, therefore, he was complete house-holder yet a complete 'Sannyaasi'.

Who is a real Sannyaasi? One who has acquired real knowledge of the 'Essence of Reality'; one who has become the knower of 'Brhama' and one who feels 'One' with all. Touch, sound like five gunas – qualities, five elements like earth etc., Five sensory organs, five vayuu like 'prana' etc., a sannyaasi knows the truth of all these; in a way he becomes himself like the entire world. A person who has become the knower of the essence of Reality, has himself become 'Truth'. He is like 'Brhama', therefore he is full of truth. Since he is himself luminous, he spreads light; his state is above the material world; therefore, good and bad does not touch him; he is away from good and bad qualities. There is no other great work in this world than self-sacrifice; leaving mother going to aashram is the greatest religion; nobody can be greater than one who has complete knowledge of Veda. There is no better 'tapasyaa' than 'Sannyaas'. Renunciation of the world by weak minded person is called – Tyagi.

The difference which is there between knowledge and joy, the same difference is there between comfort and joy. Uninterrupted comfort is called joy; the basis of comfort is material things and the basis of joy is Aatma – soul. Comfort arises out of the material things, comfort comes and goes; Aananda - joy its company is consciousness which is eternal which has no coming and going. In order to be with the 'nature', it arises by the experience of Roop and Rasa. The joy which is there in Aatama, it is eternal, natural and is not experienced unless one is very near to him. Every creature has some sort of joy; every soul has the experience of joy. As the Aatma feels always its existence and state; likewise, along with that experience it also feels a heavenly inexplicable love and affection. What is the proof of the Madhur Bhava – pleasantness of Aatma?

The proof of it is that the experience of Aatma of its existence is always pleasant; the name of that pleasantness is Ananda - Joy. When there appears a possibility of the destruction of the soul, that time specifically, the feel of pleasantness arises. Even in great pain and suffering human beings do not want to die because in pain and suffering there flows an undercurrent of pleasantness; if he dies, a fear lurks that the very under current of pleasantness may as well end. But when the belief that even in death, the soul does not die is there, then there remains no fear of death. When comfort is experienced, along with it the feel of some joy too is also experienced; the reason of it is this that everyone wants to keep sorrow away from them and nobody wants to leave comfort and pleasure. What is the reason of it? The reason is that sorrow wants to keep away even little pleasure from a person, that is to say, sorrow covers the joy, that is why people want to peel away the sorrow. On the other hand, Aananda is helpful to pleasure; that is why people are eager to get pleasure; the reason is people doing good deeds obtain pleasure and comfort both.

The world having come from Aananda remains alive in Aananda and at the last time gets dissolved in Aananda; therefore, how can the world be separated from Aananda. What is that element which is called Aananda? 'Shukra' – Semen is the Ananda, and Ananda is the 'Shukra'. The desire which has its root in 'Shukra', in the remembrance is joy, in its use is there 'Aananda', in renunciation of it is there the pleasure. The matter which never stops in providing joy until the time it leaves the body; in the remembrance and renunciation of which there is joy. If that precious thing is preserved in the body, then body remains free from disease and mind remains full of joy and be easily understood. Aananda can be divided into two parts: Purnananda (Complete Joy) and Khadananda (Partial Joy). According to the quality of 'Virjya' – semen, differentiation has to be made. The more 'Virjya' one has, the more Aanada he has. Generally, everyone has Aananda; but the Aananda of a musician is hundred times more than a common man; hundred times more Aananda in the Gandharvas than musicans; hundred times more than Gandharvas Aananda is in "Pitra Loka; Hundred times more Aananda is 'Ajanaj' gods – gods who are not born as other creatures; hundred times more in case of the 'Karmadev'; hundred times more Aananda is in 'Indrananda'; the Aananda of Vrihashpati is hundred times more than 'Indrananda'; and hundred times more is the Aananda of Brhama and those who are the inhabitants of Brhama Loka. All these are Khandananda – partial joy.

When there is repentance, joy diminishes, and the destruction of repentance is in Aananda. In the matter which is 'Sadananda' – joy forever, in that there is no repentance, no meanness. In that there is no disease, no sorrow, no pain, no enjoyment, no tiredness, no lust and illusion, no thirst, no hunger, no anger and no greed. The matter which is the provider of 'Purnananda, in this state, then there is no delusion, no tiredness, no sorrow etc; one who has 'Purnananda', in him and God, there is no difference.

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INDEPENDENCE AND SLAVERY
(Swadheen O Paradheen)

This universe is the play of Shakti — 'Power'. Where ever you cast your eyes, everywhere you observe the play of some unknown Great Power in Heaven, earth, Netherlands, the world of stars and comets, Brhama Loka, through out, right from the small worm, on everything there is a control of that power. Things are monitored the way it likes. In this wheel of power, like the bull of oil-grinding machine that undergoes blindly and mechanically extreme hardship without any personal gain; as if there is no freedom for anybody; everyone is working under the whip of that power; the entire universe is moving and working under the influence of that power. In this world, everyone is eager to avail freedom; they only want to live according to their own will; they want to live only on their will. In this world remaining under the influence of 'Kaam' - lust and desire, who could ever become free? No body can ever be. In this world who is without 'Kaam' - desire and lust. Devarshi, Rajshri, Brhamarshi they too are under the influence of this or that desire - sensory organ, emotion. Some are under the control of greed, some are under the influence of anger, some are under the influence of penury, some are under the influence of their own habits; some are under the control of enjoyment while some are under the influence of yoga, some are under the influence of sorrow and some are under the control of their ignorance about REALITY – The TRUTH. The world is chained — the chain of subjugation. The difference is only that some are chained by golden chain, some by silver chain and some other by iron chain. So, one may say that how the world is free? If you think that you are independent, if so, just tell us that even for a day, did you enjoy independence. Throughout your life you had been nothing but a slave!

Your appearance in the mother's womb and again successively entering into the womb of a mother, this your entire life span, is a life of slavery. Is there anyone who willingly wants to enter into the womb of a mother. Whether it is childhood, or youth or old age, at no stage there is comfort and peace.

Life long one has to bear pain and sufferings, and at last becoming frail and weak, you fall into the jaws of death. When the time of death arrives, being still restless, the person does not wish to die. Still some unknown power comes to take away the soul of the person away. Can you call this freedom? How can you be called independent? You have come out of your mother's womb as a slave and would again in your next birth, you would be a slave only.

In this world everybody remains ignorant on account of desire and lust. People are restless due to the effect of winter and summer; are they doing this by their own will or due to some other power is affecting them to feel so. Therefore, one is compelled to say that the world is in slavery. In this world there no power is free. Is there a lack of complete power? Which ideal shall we follow in order avail completeness? In this world when there is the power of subjugation, then definitely there is also an independent power. Where there is incompleteness there must be completeness too.

Where does that all ruling Independent Power exist? I searched it in Shiva Loka, Brhama Loka, Bhoo Loka, Golaka, everywhere but nowhere I could find the existence of that Independent Power. Therefore, is it so that there is no independent power at all in the Universe? Yes, definitely, there is One. All governing complete power which is not there in Shiva Loka etc., that power is there at the center of the universe, that is not there in Deva, Yaksha etc., that is present in Aryans. The center of the world is there in Bharat, and the existing center of power is in Aryans alone. The name of this power is "Bhisma Shakti' and "Hanumung Shakti"; their 'Shukra'is infallible that is why they are Completely Independent.

One whose power has not been partitioned (divided), he is completely powerful. One who is all powerful, he has all the controlling power of the powers and possesses them always. Every jeeva is possessed with eighteen faults, therefore they are slave and is under subjugation. What are the great eighteen evils? They are: 'Moha' – Mental Obsession; 'Tandra' –

Drowsiness; 'Bhram' – Illusion; 'Ruksha' – Drayness or lack of sap; 'Oolvan' – uncontrollable lust; 'Lolata' – Restlessness; 'Maud' – Vanity; 'Hingsha' – animosity; 'Khead' – regreat; 'Maatsharjya' – Mlice; 'Parishram' – Labour; 'Krodh' – Anger; 'Asatya' – falsehood, untrue; 'Aashanka' – Doubt; 'Vishva Bhram' - Delusion of the world; 'Vishamattwa' – Contrariness, contrity; 'Parapeksha' – dependence on others; 'aakangsha' – desire.

"Anger'. Who is without 'anger'? One who has no 'Kaam' — Desire. Since he is without any desire, that is why he is without 'anger'.

LOBH: Greed — Greed is desire, Hope, wish to possess other's property etc. By hunger and thirst people can reach the end of 'Kaam' – desire. The result of 'Anger' is cruelty, fulfilling it, people can reach the end of it; but there is no end of 'Greed', even after winning everything and enjoying everything of the world; there cannot be the end of hope and an end to desire. 'Kaam', 'Krodha' and 'Lobh', these three are the destroyers of the 'self-knowledge'; they are like the doorways of 'Narak' – Hell. Those who possess knowledge, they abstain from these three. Never be dissatisfied. The basic cause of fall is dissatisfaction. From desire, mind becomes restless, 'sattwa Guna' reduces, other qualities get disbalanced and different kinds of activities appear and push the person towards fall.

In this world every one is poor (beggar), because there is no complete power in any body; since there is lack of complete power, that is why one is poor. One who is incomplete, he is poor (weak), one who is poor, he is desirous, one who is desirous, he is slave (to desire). Every being is incomplete, in wants, poor and so he is a slave. Who is not having desire? One is not incomplete. One who is complete, he is grateful; he is happy in the state of complete 'Ananda' – joy. Nothing in this world can hold him back from enjoying complete – Joy. Within the range of 'all attainment', success of controlling 'Kaam' beforehand, serves like a servant to the practitioner; and for him there remains no want.

MOHA: Illusion – In the field of heart, there is a strange tree of 'Desire'; 'Anger' and 'Vanity' are its shoulders; 'Duty and wish' are its 'dam' (restrain and release), ignorance is its base, 'Pramaad' – carelessness or inadvertence is its water to irrigate, 'Ashooya' –'Malice' or 'grudge' are its foliage, sins committed in the earlier births is its manure, thoughts are leaves, woes are its branches, 'Fear' is its buds; and the tree is like enchantress, thirst like web of leaves has surrounded the tree.

Tandra and other seventeen features of human physical and mental behavior, are dependent upon physical and mental needs of an individual and the social and environmental set up in which an individual is.

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TRUTH (Satya)

The element which remains always static, which is never destroyed, which has no destruction, that is 'Sat'; that which is 'Sat', that is incorrigible; therefore, it is 'True'. The form in which a thing is determined and is understood by the intellect, if that objects never leaves that form, is not deformed in any way, then that is 'true'. The path following which, mortals obtain truthfulness and immortality, and moving beyond this world of pain and suffering, reaches the state of immortality; one who follows the path of truth and depends upon truth only, he achieves success; one who is untruthful he can never be successful in life. This is ever proven true principle. There is no permanent place of lie and can never be established. The world is held by the power of truth. By following the path of truth, all kinds of good results can be had. The essence of earth is known as 'smell'; if earth abandons its essence – the truth (smell) then what would happen; the essence of water, that is

'Madhur Rasa' is the truth and if it leaves it then what happens to the existence of this element – water? Likewise, if all the other elements they abandon their individual essence which is its truth then existence of the very element comes to naught. Therefore, one who leaves the path of truth, is not worthy to be called human being.

One who is steadfast in truth, loves truth, since creation, preservation and destruction stays in truth, in whose power knowledge and action depends on truth, one who is equanimous in behavior with everybody; one who is revealer of truth, one whose body is full of truth, whose all Indriyas are dependent on truth, everybody should follow that very golden path in life.

Whatever is difficult to obtain, distant to reach is subject to labour – 'Tapasya' which is always painful and difficult. By 'Tapasya' whatever one asks for, he gets.

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STEALING
(Chouriya)

In action, in words or in thought to be unattached to other's things, is called not stealing. Who is called a thief? Thieves are of two kinds. One, 'Aatma Chor' – ignorant thief and the second is thief who steals other's things. One who does not have the knowledge of 'Reality', is known as 'Aatma Chor", that is, one who understands 'Aatma', himselfs as something other than the reality of 'Aatma'. That is, one who understands 'Aatma' as something physical body, is called 'Aatma Chor'. All the sins arise from this notion of 'Aatma Chor'. 'Aatma' is ever satisfied; but to make it feel unsatisfied, wanting and weak is a sin. Desire is born out of the want, from this is born greed and from greed a habit of stealing comes up. This corrupts human habits. All the human mind is made up of the same element. The minds of all the creatures in the universe is made up of the same element.

When there would not be any want in thought or imagination in one's life; when one would feel complete satisfaction, he would achieve completeness. When one would be able to see gems everywhere in the world, then only he could think that he has got rid of thieving habits. Who is not a thief in this world? One who has no want. He is always full of joy, ever satisfied, never feels any want. He is without greed, without any desire; so, he is 'Aasteya' – one who has won over all wants.

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THE BODY
(Shareer)

The meaning of the word, 'Sharir' is 'Tanu'. This body is of three kinds. Gross or material body; fine body and causal body. Another name of the 'Sukshma Sharir' is 'Linga Sharir'. Since it can only be destroyed through annihilation, its name is 'Linga Sharir'. The gross body gets destroyed in death; 'Linga Sharir' or 'Sukshma Sharir' is destroyed only during 'Maha Pralay' – The Great Annihilation; and 'Kaaran Sharir' – causal body gets destroyed on liberation of the individual soul. The Gross Body is made up of gross five elements; Sukshma—fine body is made up of five fine elements, and the causal body is made up of five causal elements. Every one's causal body is unrevealed, without beginning, the fundamental nature, and every one's 'Fine Body' is made up of specific seventeen elements, that is, five fine elements, five 'Karmendriya – organs, five sensory organs, Mind, and Intellect. What is the proof of the existence of 'Fine Body'? Every living being has intellect, and intellect cannot remain without a basis; definitely it has some base. On deep analysis, it can be understood that, intellect is not mixed with bone, muscles and sinus, neither it is in the soul; therefore, it can be determined that 'Buddhi' – intellect has separate space in the human body. That which is the basis of intellect is 'Sukshma Sharir'. The 'Sukshma Sharir' is so fine that it can enter even a stone, has unrestricted movement everywhere; that is why it remains unseen even to the physical eye; it cannot be burnt; it cannot be pierced, nor it can be touched by any sin. It has no form, no elemental structure, it is only an element full of wisdom.

All the living beings whatever activities whether physical, mental or intellectual they do, or did or would perform in future, the impression of all those activities in fine form remains in the body in the 'Chitta' — mind, like the power of seed; this is known as 'Vasana' or 'Samaskaar'. They are the indicators of their present life and remain as seed of future life. All these 'Samaskaar' in fine form is imprinted in the mind of an individual. These impressions make the individual soul to stay in other world to the state accordingly.

The name of such 'Samaskaar' is 'Karma' , 'Adrishta', 'sin' etc. These hidden impressions reveal themselves in future as memory. Even there being time gap in between. Memory and remembrance, does not die out. Many good and bad things you have done, and after your death what kind of body you would obtain depends on your "Karma'; whether you would get a physical form of an animal or deva is not known and whatever form you get, your impressions of human life would remain dormant till the time you get again human body. And due to your human like behavior, these fine impressions would again get revived and act accordingly. The experience of human beings gets completed by the 'Kaushik Body' – elemental body over the 'Fine Body'. The 'fine body' only comes and goes till the time natural annihilation takes place. This is called 'Birth and Death'. Ever being has 'fine body' within and over it is the elemental or material body. Abandoning the gross body, the fine body goes away to take another body.

Without experiencing worldly things and activities, 'Karma' of an individual does not come to an end. The body is obtained through birth in order to experience 'Karma'. Till the 'Bhoga' – experience through karma is complete, 'Karma' cannot come to an end. Till that time, he has to take birth is certain, even if, there comes Annihilation or The Great Annihilation. But as a matter of fact, even if the 'Fine Body' gets destroyed during the Great Annihilation, but the Causal Body, still remains alive; and again, during the time of creation, the being collects the fine impression of 'Karma', in order to appear again in the world of activity. This is known as birth or creation.

There is no difference between 'Sukhsma Sharir' and 'Kaaran Sharir'; only the difference is in the body that experiences. Gross body is of four kinds: The Gross (elemental), aqueous, fiery and aerial. The body of human beings, animals, birds, worms and all such beings, are made up of material atoms; the inhabitants of the Land of Varuna are made up of aqueous atoms; body of Indra etc., is made up of fiery atoms and the body of "Pishachas' are made up of aery atoms. All these bodies are destructible, can be pierced, gets tired, become restless due to hunger and thirst, get troubled and suffer in old age and are subject to death. Apart from these, there are the best 'Tanu' – full of strength, unattached and joyful; during creation only these two had the body – one is 'Hanuman' and the other is 'Bhisma'.

The finest essence of all the five elements is 'Shukra'. The body of 'Brhama' is full of 'Shukra'. One who is working keeping under control his all the desires, is a great man. The body of Great Person is an everlasting body; it is full of joy, without the effects of old age, does not get disturbed in hunger and thirst, is full of power, wisdom, everlasting, immortal and is the embodiment of 'Truth'.

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OLD AGE " INFIRMITY"
(Jara)

Every being is diseased, because everyone is affected by 'Jara' – Decreptitude. 'Jara' is the messenger of 'Death'. As through a messenger message is sent, similarly through 'Jara', "Death' sends the message that your all kinds of power (strength) is diminishing; you are becoming infirm and in order to become movable you need strength; therefore, you need a fresh new body; so I am going and would provide you a new body. This is the message of 'Death'. Even before the joys of childhood ends, youth engulfs it. Then after suddenly youth falls into the trap of 'Jara' – infirmity. As the snow spoils the life of lotus, as the river makes week the roots of the trees growing by the river side, in the same way 'Jara' spoils the strength of the body. Due to the effect of infirmity, wisdom leaves the body. Due to the effect of darkness, as the 'Owl' comes, similarly due to the effect of 'Jara' - death comes. The way Rainy Season makes dirty the water of pond. The way darkness takes away the visual power, 'Jara' takes away the wisdom. No body can be saved from 'Jara'. Every one would become a laughing a stock to 'Jara.

The thing that weakens the physical power is called 'Jara'. All the 'Destructible' things are subject to change, and all the change is due to "Jara'. Gradually, since childhood, you gather strength and become young and again gradually iota by iota, your strength diminishes and 'Jara' engulfs you. This change is of two kinds – Fast and Slow. The results of all ' Fast' changes can be easily observed but in gradual or slow changes, the result cannot be easily noticed. Human beings, animals and birds show fast changes but The Sun, Moon, Hari-Har-Birinchi etc., show slow results; so we call them immortal. One who has a physical body can never be immortal. 'Jara comes upon only on partial power and changes show upon them. Who is unattached? One who is immortal. Who is immortal? One who is full of joy. Who is full of joy and unattached? The Great people, Devarshi, Maharshi, The Great Devotees etc. Their bodies are the base of Complete Power; there is decrease of power in their bodies and so there is no 'Jara' in their life; therefore, they are unattached.

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DEATH
(Mrityu)

Everybody is scared of 'Time' and is afraid of 'death'. One, who is scared, he is dead. One who is diseased, infirmity comes upon him; one who is attacked by 'Jara' – infirmity, death comes to him. Disease, infirmity and death all are the result of the diminished strength. The word 'Death' is scary to the entire world. Even the earth up to the entire solar system are scared of death. The 'birth' and 'death' both are relative terms.

Death is born along with birth; whether it is today, or tomorrow, or even after a century, one has to fall into the jaws of death. Birth and Death both are the two side of the Same Thing. In age body suffers; that is why, the world is under the effect of death. Among all the uncertainty in this world, 'Death is the most certain thing and the great Truth. All the loving relations and attractive things would be left behind, and like a helpless child you would lie lifeless and cold.

What thing is known as 'Death'? "Mamata' - Attachment or fear is 'death'. Save this there is no other kind of death in this world. One who has developed 'ego', in him attachment too has developed. Attachment is the other name of egoistic knowledge. One, in whom attachment has development but before that sorrow has taken birth, and as because sorrow would take place therefore fear too has taken place; therefore, attachment or fear is death. 'Death' is only a state of change - transformation. Whose transformation is this? It is merely a temporal change. The strength of childhood when increases, it is youth and during young age when strength starts diminishing, that is known as old age and then after comes death. The other name of 'death' is 'Kaal' - 'Time'. The transformation of childhood is into youth and youth transforms into old age and old age into "jara' – 'Infirmity' and the change of "jara' is into death. In the entire universe change is taking place every moment, and that is all are the different modification of death only.

The working power and enjoying power when diminishes 'Kaal Shakti', the power of 'Time' comes in order to enliven the life into a newly, that is known as death. When the gross body becomes unable to function, then 'Linga Sharir' and 'Sukshma Sharir' abandons the body in order to avail a new one. Birth and death both are for the betterment of soul. Body is for providing knowledge to the soul. When this body become unable to bring knowledge, then in order to bring knowledge, new body is availed; this is the secret of birth and death. Death in order to provide knowledge separates the gross body from the 'Sukshma body. In old age, an individual suffers a lot and death comes as reliver to him; therefore 'Death' is full of kindness. Death provides new body after taking away the old one.

Since fate is moveable'; that has its motion towards endless time; that is which is not be there, that is 'Jagat'. Death is the fate; fate is the Nature's motion; in this motion the cycle of the world is moving for decided time. All the temporal things are the playthings only for the immortal time. Everything would dissolve into 'Kaal' – Time, that is why, another name of death is 'Kaal'. The only news is that of world's availing 'Kaal' – death.

'Kaal' would swallow everything, nothing would be left; this is the only main news about the world, this is the only news, this is only to be understood; temporariness is the only enchantress. In this world you may be adorned with education, intellect, wealth, honour, beauty, fame, position etc., if you do not strive to defeat death, everything would be useless. This world and the slaughter house both are the same, there is not an iota of difference.

Whether you belong to this world or any other world, death and other kinds of sufferings are the same. Ashwathama etc., seven immortal beings are there; gods are immortal for having taken Amrita (Elixir); in each Manwantar on the fall of Each Indra, one lock of hair falls from the body of Lomos Muni, and when all his body becomes hairless, he would die. Immortality is just a very small portion of the Great Kaal. The power of Death is all destroyer, there is no doubt in it. After the end of Pralay, Brhama when saw there is nothing around, only the great void is all around, then he was afraid; since he was afraid, he was dead; since then, people are afraid of living alone.

Who is afraid of? Who has attachment? One who has 'Moha' – Ignorance. Who has 'Moha'? One whose knowledge is incomplete. Whose knowledge is incomplete? One who has lost 'Virjya' – semen. Every jeva is subject to destruction, therefore transitory; so there are diseases, infirmity and death. Where is ignorance in complete knowledge? Where is fear in complete power (strength). Abhaya is called Amrita. Who is Amrita? One who has no attachment. One who has no attachment, he has no sorrow in abandoning things; therefore, he has no fear in forsaking things; so, he is a real fearless person. One who is fearless, he can happily embrace death. One who can embrace death happily, he has won over 'Kaal'. He is Amrita; except this, there is no second thing in this world. If in this world one could not die happily, then why did he take birth as a human being? Where is the difference between an animal and a human being? Animals too die painfully crying. One who does not have the fear of death, he has no fear in life. If you can win over death, you can win over the entire world.

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PLACE OF CREMATION
(Smashaan)

On the stage of the universe, the place of 'Intermission' is the Smashaan – the cremation ground. This is the place of end of all sorrow, suffering, diseases, pain and agony. Wealthy, poor, happy and aggrieved, king and subject all are equal here. The world is a great cremation place. In this world there is no place where nothing is burnt, so why there is so much fear in the name of 'Smashaan – Creamation Ground. If there is any most pious place in this world, it is only 'Smashan'. The most pious place where the most pious hearted lives in ever joy; its name is Cremation Place only.

The great resting place, place of all peace is this Maha Smashaan. In this Maha Smashaan, on the Great Bed, is lying a Great Person; there are three persons in this solitude, in the dead of night on what matter are they conjuring up? Who are they, could you recognize? This Great Person is Aatma; the boy standing in front of Him is 'Kaal, and the Girl lying on the lap is 'Death'. That which is enjoying Every moment her childhood, youth and old age, that is 'Kaal' and

'Death', therefore, they can be called as, a boy and a girl; as son and daughter obey they their parents and are under their control, similarly, 'Kaal' and 'Death' are under the control of Aatma. They obey the order of Aatma.

'Kaal' and 'Death' waited with folded hands for Bhismadeva. In this world those yogis are blessed, who forgetting the magical world, live in the smashaan forever and attentively practice yoga. This is the smashaan, where the Main Yogi Mahadeva practiced yoga. Here there is no differentiation between great and small, here there is no selfishness, here learned and stupid all are great friends. The way all the rivers become one when they met in the sea. In the same way, people from different parts of the world, people from all walks of life come here in this smashaan – cremation ground.On coming here, success is obtained in 'Pranayam'; Kumbhak – restraing Vayu through practice arises; on coming here the action of respiration and expiration gets mingled totally and the joy of 'ChirSamadhi' is obtained and one forgets all the agony and pangs of life, and enjoys the pleasure and peace forever.

OM SHANTI, OM SHANTI, OM SHANTI

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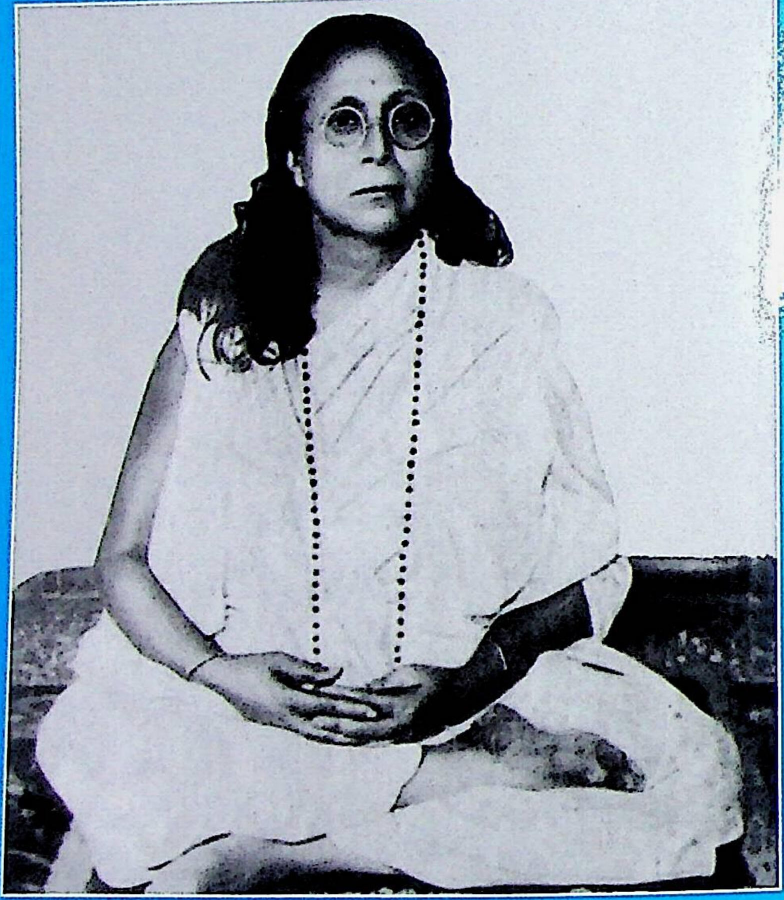

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